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WOMAN'S WORK FOR WOMAN.

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# WOMAN'S WORK FOR WOMAN.

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No. 8

WITH December closes the second year in which WOMAN'S WORK FOR WOMAN has presented, without being stiffly confined to them, what are known as the "new topics" for monthly concert. They relate strictly to our mission fields and mission work, and we have evidence from far and near that societies which have studied them have grown thereby. But it was never intended to adopt these topics as a permanent method, and those who have found them "too hard" will be gratified that, for next year, we propose to revert to the general scheme of specializing one country each month.

SOME missionaries whose furlough was about ending took great pains, last autumn, to arrange their departure from New York so as to be present in the first women's meeting of the season, which, accordingly, included a "Farewell" to them. As Mrs. Missionary said: "I did not want to go out of the Board Rooms *by the back door*." Another missionary, about returning to China, came into the little prayer-meeting which is held daily in the Assembly Room, and, as is often done in similar cases, it was turned into a "Farewell" to her. "Why," she said, "I felt as if all my journey was over and I was safely back with my husband. I wouldn't have missed it for a hundred dollars." There is certainly some misunderstanding of her relation to the Board when a missionary willingly passes through New York without reporting at the Rooms.

THE lines above were barely penned when in upon us walked one of the "Occidental" women, from a California town. Never in New York before and only a short time to stay, but neither rain nor shopping prevented her. "I wanted to see this place." It is laudable of any Presbyterian woman to wish to visit the headquarters of foreign mis-

sions in her church, and welcome she is at 156 Fifth Avenue every time.

FOLLOWING the action of the Yonkers church which has contributed one thousand dollars towards opening the first Protestant missionary station in the Philippine Islands, the Foreign Missions Board sent out a letter of invitation to similar Boards in the United States and Canada, to meet in conference regarding "the moral and religious responsibilities" which recent military events have laid upon the Church in America. In the terms of the letter, the aim is to prevent "unnecessarily duplicating expense or introducing elements of rivalry." This important conference was held at 156 Fifth Avenue, July 13, and the sum of its Resolutions is as follows: that no recommendation is made concerning Cuba and Porto Rico, since seven Boards in the one case, three in the other, are already there or contemplate entering; that the Caroline Islands be the distinctive field of the "American Board" which has labored among them since 1852; and, that as three Boards, namely, of our own Church, the Methodist Episcopal and Baptist, "are disposed to seriously consider opening work" in the Philippines, committees be appointed to arrange for "the most effective and equitable distribution of the territory." The Ladrones Islands not being spoken for, the conference suggests to the American Board whether it is not expedient for them to undertake this field in connection with the Caroline group.

THE nine days conference with newly appointed missionaries, referred to last month, proved a success and inaugurates, we hope, a new departure. Thirty young people were present and were addressed twenty-six times, upon these subjects, among others: "Administration of Foreign Missions," "Station Accounts and Expenditures,"

"First Aid to the Injured," "How to Approach the Notaries of False Systems," "Use of Money in Mission Work," "Dangers and Temptations to Missionary Life." Mrs. Bambridge of the City Missions in New York gave the young women "Motherly Counsel," an admirable address. The lecturers included both ministerial and lay members of the Board of Foreign Missions as well as secretaries. The venerable president, Dr. Wells, in his absence sent a fatherly letter to the conference.

It is sad, but true, that Efulen Station is shut up. Mrs. Johnston being temporarily helpless from paralysis, it was no small undertaking to bring her out of the bush and thence to this country, with her infant; and, under all the circumstances, it was thought best for Dr. and Mrs. Johnson (who had already been three and a half years in Africa) to accompany the invalid. There is every hope of Mrs. Johnston's recovery, and it should be said that this closing of Efulen is not chargeable to African fever, although the party suffered severely with fever on the voyage home. The brethren made the headman of the district responsible for station property in their absence, and the only reading member of the "Company of God's People"—a mere boy—was charged with the duty of publicly reading the Gospel on the Lord's Day.

OUR brethren, Fraser and McCleary, it will be remembered are alone at the Bulu frontier, and it has been a matter of solicitude with the Board to send a physician there as soon as possible. Dr. Lippert is under appointment for the post, and Dr. Lehman for Lolodorf.

THE Canton Mission is passing through deep waters. Miss Noyes was for two months near the borders of the other world with relapsing fever. She was taken to Macao by Dr. and Mrs. Kerr and Miss Butler and, while assiduously caring for her, the doctor himself became ill and was forced to take a voyage to Hainan. May 26, her friends were planning to get Miss Noyes to Japan in August, in hopes of a full recovery. Dr. B. C. Henry has been obliged to bring his wife to California, on account of a weak condition after pleurisy.

IN the absence of both Miss Noyes and Miss Butler, the True Light Seminary and the School for the Blind in Canton were both resting on Miss Lewis' shoulders, the day-schools having closed on account of plague.

CANTON, Hong Kong and Macao are all visited by plague which, as in India, this year attacks Europeans as scarcely ever occurred in previous seasons. Out of thirty-two fatal cases in Hong Kong, sixteen were Europeans. Deaths among Chinese Christians from this scourge are also more common than heretofore.

REV. C. H. NEWTON, who, with his wife, has been on Hainan nearly two years, writes very interesting facts about the Loi people. They have no money except as it is introduced by the Chinese, and therefore have not yet learned to love it, "a refreshing element in their constitution;" they are such diligent farmers that they terrace mountain sides and raise rice where "even Chinese would give it up." The Loi language has never been reduced to writing and idols are not found in their houses except where Chinese influence has predominated. Their own system is an effort to make propitiation by sacrificing pigs, dogs, goats, even cows and horses, to get deliverance from evil spirits. "It is very touching," writes Mr. Newton, "to see them so near the truth of a great Sacrifice and no one to tell them about it."

*Korea and Her Neighbors.*—We know of no better book to re-recommend, on Korea. Mrs. Bishop has the admirable gift of seeing things accurately.

A NOBLE watchword is that lately adopted by the Society of Friends: "One missionary for every thousand of our members by the close of this century."

FREE Baptist women celebrated last summer the founding of their missionary society in 1847. After an existence of about twenty years, in which they neither sent out missionaries nor took part in their own public meetings, but cannily required an extra fee for missions from the men under whose addresses they sat, the society died down for an interval. Since 1874 it has sent about a dozen missionaries to India. It publishes *The Missionary Helper*.

## A KOREA CHAPTER FROM PYENG YANG.

## A GREAT TEN DAYS.

WHILE it is fresh in my mind I want to tell you about the training class for country women, which has just come to a close.

Nothing of the kind for women had ever been attempted before, and we began it with a heart for any fate, not knowing how few or many might come, nor what discouragements we might meet with. But we had nothing but cause for rejoicing from the very start. The women of the church here in Pyeng Yang responded royally to the proposition that they should entertain the country women as their guests during the ten days of the class, and in a short time sufficient was pledged to entertain twenty members. I wish you could have been at that meeting and heard the testimonies as the pledges were made. One drew a graphic picture of Christ's sufferings for us and said it would be a pity if we could not deny ourselves to the extent of a little money in order to tell others more about Him. One who has been redeemed from a long life of wickedness said, "Here is a chance to do something pleasing to God and make ourselves more precious to Him," and she sat down with tears streaming down her poor, sin-scarred face. Another called attention to the fact that this was "not something to be giving a few cents to, but all must give generous sums that they need not be ashamed of." Everybody had something to contribute, and *some word of thankfulness and praise to utter at the same time.* I, knowing how poor many of them are, had to wink hard to keep the tears back and am not sure that I succeeded.

After that meeting, our only anxiety was that the country women would not respond to the invitation for, besides being a new thing, it is a busy time of year with them. But they came—twenty-four of them. They came from all distances round about. Two walked one hundred and fifty miles. They came trudging in toward evening on Saturday, looking weather-beaten and weary, but they had not a word of complaint about the long, tiresome way. As one feeble, trembling old body, who had also walked far, said,

"I was very tired, but so glad to get here that I did not feel it."

I think I never enjoyed any ten days more than those we spent with this class. We were kept flying busy, both Mrs. Lee and I, for her baby was barely six weeks old and my help in the kitchen was a green woman who, literally, didn't know beans—American beans, anyway—when the bag was open.

Mr. Baird had the women every morning for prayers and a lesson in Luke; Mrs. Lee took them afterwards for a lesson in Mark and I taught them in the afternoon in the Old Testament, besides an hour a day for singing. Most of these women never had more than a passing contact with missionaries, and their knowledge of the spiritual teachings of the Scriptures, as well as the narrative, was a constant surprise.

That was a strange idea that got afloat that we have more women missionaries for evangelistic work than we need in Korea. We can put Dr. Alice Fish to the best of use up here.

*Annie Laurie A. Baird.*

## FURTHER ITEMS ON WOMAN'S CLASS AND OTHER VICTORIES.

May 4.—One of the happiest successes ever permitted us here was the training class for women. The idea of it originated, I think, among the Korean women. Word was sent to the churches from Dan to Beersheba—or rather from Whanghai to Eui-ju—and it was said that if six women came from outside, the class would be a success. *Nineteen\** came, some with babies on their backs and others with children too small to leave at home trudging along beside them. There were in addition, from Pyeng Yang and neighborhood, some forty others, so that the class numbered over sixty women.

Under ordinary circumstances the class would have cost one hundred *yen* of American money, and all would say "well done." It did not cost a cent of mission or foreign money, and so was the greater success.

Messrs. Moffett and Lee were gone three weeks into that wonderful Whang-

\* Compare with Mrs. Baird's figures. There are occasional discrepancies to be accounted for in missionaries' letters, as well as in the Gospels.—Ed.

hai region; got back yesterday and report four hundred and thirty-four catechumens received and one hundred and seventy-seven people baptized. They have not visited half of the seventy-five places where people meet of Sunday. Scores are waiting for examination.

We have been utterly unable to meet demand for Scriptures in Chinese, much

was opened yesterday. One hundred and eighteen men gave one hundred and ninety-five *yen* or nearly \$100—gold. At the woman's building some forty *yen* (\$20—gold) were subscribed and among the gifts were some silver rings from women who had no money. The building will require some outside aid, but in time the Koreans could provide it all.

This subscription for this church means about what \$25,000 would mean to the First Church, at Portland, Oregon.

Attendance in hospital averages over fifty a day, this while there are also a Methodist dispensary and hospital and Japanese doctors and druggists here. The eye surgery continues the delight it has been to victim and operator.

(Dr.)

J. Hunter Wells.



IN WHANG-HAI-DO PROVINCE. North-west from Seoul, about half way to Pyeng Yang. Crop resembling broom corn in the foreground, rice fields to the right.

less in Korean. The work here now is taxing the several of us as much as it did the few at first.

The record of our hospital and dispensary in Pyeng Yang for the fiscal year, which closed May 1, was:

New patients .....	6,000
Attendance at hospital in March	1,205
Attendance during year...over	12,000
In-patients .....	about 300
(Nearly all self-supporting.)	

[Written last April.]

#### KOREANS BUILDING THEIR OWN CHURCH.

Outside of Pyeng Yang but under care of the station there are over one hundred places where Christian services are held regularly on Sunday and other days.

The station is the center from which things radiate. A large church building for Pyeng Yang has become necessary, and the matter was referred to the Koreans. It was met with enthusiasm. A committee, consisting of Rev. S. A. Moffett and four Koreans, was appointed. A subscription for the new church

#### WHAT ONE FINDS IN THE COUNTRY ON FOOT.

[Written last April from the town of Sa San, while on the way to a visitation of churches in the north part of Pyeng Yang province.]

Work has spread in this district from one county into three counties. There are now twenty or more groups of believers under care of one helper. Four or five groups in this county, Suk Chyun, have sprung up since I came to Korea. The walk of fifty *li*, sixteen miles or so, west from Syoun An-Sa Chon was to me most impressive as I had never left the main road in that section before. Every few miles the helper would say "There is a Christian village over there," or, "That is a Christian house." Everywhere the demand for the Scriptures and other books is most encouraging and shows what a genuine thirst the people have for that which can really satisfy their longings.

The congregation with which I spent Sunday is soon to put up a new building. I was greatly pleased to hear that the



tiles for the roof, which were already on the ground, had been secured from a deserted Buddhist temple on the mountain side not far away. I have to prepare for to-morrow's classes. Fifteen or twenty men from this county are already in attendance and on Sunday I expect a large number. More would be in, now,

were it not for their farm work, which has already begun.

I have given only the bright side of missionary work in this letter, but really that is all that I have seen, so far, on this trip. Perhaps when I settle down in the north, I may have a different tale to tell. *Norman C. Whittemore.*

### SOME NEW CHRISTIANS IN GENSAN FIELD, KOREA.

February 10, I started on a six weeks' trip to Pook Chung and Ham Hung. Mr. E, who was converted a few months before, has taken his stand for Christ against much opposition and persecution. He is very happy and the Lord has opened his mouth to witness to the Gospel. He has quit ancestral worship, thrown away all spirit worship, quit selling rum, quit gambling and cast away his concubine. He has gone back to live with his family whom he deserted several years ago. After he had straightened out all this crooked work his first efforts were to win his aged father, his wife and children. The day before we left he came in six miles, his countenance beaming with joy as he told us what the Lord is doing for him. Although his sons would not yet hear him, his wife and daughter-in-law received the word gladly, and his old father offered no resistance. His brother and wife believed and an aged uncle, against the wishes of his wife. Mr. E said he was so happy that he came in "like a galloping horse" that morning.

I spent twelve days with the brethren in Ham Hung. Can I tell you the joy

that was mine as I saw the new believers coming in, one by one, those among them whom I had never seen bowing down, according to their custom, and saluting, *not* after their custom but in the name of our God. The six who had manifested interest a few months previous have now become sixteen earnest inquirers, eleven of whom were received as catechumens. These Christians are all poor working people but they showed their love and appreciation by taking me out of the inn and entertaining me and my teacher in one of their homes, where boxes and chests were removed in order to give sitting room for those who came to hear the Word. From eight A. M. until midnight, and often later, without intermission save to eat my meals, I had the people with me. I believe God is going to give us that city.

Our hearts were full of joy and thanksgiving as we left, feeling that God has raised up witnesses to His Name in two cities of this important magistracy. There are fifteen others in which no missionary has yet traveled.

*W. L. Swallen.*

### REFLEX ADVANTAGES OF FOREIGN MISSIONS.

*Revival of the Home Church.*—Before the General Assembly, May, 1898, DR. PENTECOST said:

"The crisis of *all* church work is in *this* Board. We must dig wells on the foreign field if we would drink deeply of the water of life ourselves. If you are to have revivals at home, if *your* son and daughter are to be converted, it must come as a reflex of the work abroad." His argument was based upon history—the "comatose paralysis upon the Church when Judson went to India,"—and upon the command of Christ. Going into all the world is the "law of life to our own churches."

See how the secular press endorses this philosophy:

"The history of the world makes clear the fact that selfish nations are not the most fortunate. It is the missionary nations that in themselves wax great. It is the nations that, at their own cost and perhaps peril, go out of the way to help others that grow strong and prosper and are themselves helped and saved."  
—*New York Tribune*, July 8.

*Unity of the Christian Church.*—Before the conference for missionaries under appointment, held in New York, in June, DR. GILLESPIE said that "the union of Christendom" is foreshadowed from the foreign field rather than at home.

So, DR. W. R. HUNTINGTON, before the congress of the Protestant Episcopal Church, at Pittsfield, Mass., in May, said: "One of the important functions of mankind in one Church of Christ." He was but following the leadership of PHILLIPS BROOKS, who in one of his last great utterances in New York City testified, in advance of the majority of "churchmen," perhaps, to the same view. Referring to a visit which he had made to the missions of Japan, he said that when he saw his "brethren of the Methodist church, the Presbyterian and Congregational churches, side by side" with those of his own communion, "and doing precisely the same work in Japan," he could "not see any reason for raising denominational distinctions between them."

Face to face with idolatry, missionaries of the Cross tend towards unity. In the presence of heathenism, they naturally minimize ecclesiasticism and exalt Christianity, so, although perfect comity has not yet been attained on the

fields of foreign missions, it is more in evidence there than it is at home. More than that, examples of practical *union*, in varying degrees of closeness and success, are: "The Church of Christ" (six agencies from America, one from Scotland) in Japan; the synod of Brazil (Presbyterians North and South and Brazilians); and the Conference of Mexico (all denominations). Specially close, though informal, relations exist between the different missions in Korea.

*Expansion of Knowledge.*—MR. CUST says: "The scholar takes the translated Bible and from it works out linguistic features of the language, its affinities and classification. Thus the Bible Societies" (and he might have added, the missionary translators) "have mightily contributed to the expansion of knowledge." This is but one field of intellectual activity which is indebted to missions. For further suggestions consult as follows:

The Ely Volume, or Missions and Science; These for Those; Report Centenary Conference, London, Vol. I, "Commerce and Christian Missions," pp. 111-136; *ibid.*, pp. 93-106; WOMAN'S WORK FOR WOMAN, Aug., 1897; *Value and Success of For. Miss.*, by Rev. John Liggins, pp. 223-226.

## THE REFLEX SPIRITUAL INFLUENCE OF FOREIGN MISSIONS.

One reflex spiritual influence of foreign mission work has been the spirit of Christian unity which it has fostered among the different branches of the one great Church. Sects forget their minor differences in the one desire to disciple all nations, and this brings them near to their Saviour and near to each other.

But there is no part of the church that has felt the reflex spiritual influence of foreign missionary work more than her women. One hundred years ago the field of woman's Christian activity was very narrow (at least in our Church), confined for the most part to her home duties. It was thought almost unpardonable by her brother members in the Church for a woman to speak or pray in public. But when God opens the door, who can shut it? Woman heard His call, and in a wonderful way He has led her forth to large fields of usefulness. By her consecrated tongue and pen she has done much for the cause of foreign missions, besides giving many noble daughters to the glorious work. Her talents have been developed *by* this work.

Through study of foreign missions our sense of obligation and gratitude to God for all that He has done for us through the Gospel of His Son has been quickened. What have we that we have not received? Who hath made us to differ from those who are living in heathen darkness? Were our ancestors not idolaters before the light of the Gospel reached them, through the missionary of the Cross? In view of God's distinguishing grace towards us, do we not say, What shall I render to the Lord for all His benefits? Lord, what wilt Thou have me to do? In what better way can we manifest our gratitude than by increased zeal in the cause of missions? God gives us this opportunity to show how much we love Him. How do we stand the test?

Another reflex spiritual blessing to the Church from missions has been the spirit of prayer that the *greatness* of the work has called forth. God's children, feeling their own nothingness, have laid hold on His word of promise, "Ask and ye shall receive," and they are asking continually great spiritual blessings

to descend on the Church and its broad mission fields. God is faithful who hath promised, and He is pouring out His Spirit abundantly in heathen lands, making His Word to bring forth fruit in the hearts and lives of multitudes.

Let us each ask herself, Have I so

entered into this work that it has indeed brought back to my life a rich spiritual blessing? If so, happy are we; we shall one day hear the voice of our Saviour saying "Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me." M. P.

ST. PAUL, MINNESOTA.



TORCHON LACE-MAKING AT CHEFOO, CHINA.

[Mrs. George Hays' Class. Photographed by Mr. Hays.]

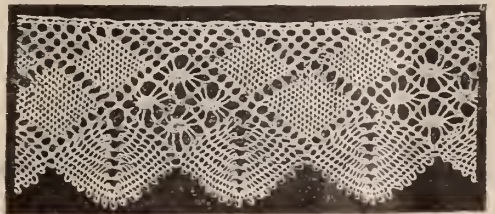
## DOMESTIC INDUSTRIES ON MISSION FIELDS—A SERIES.

### V.—NEEDLEWORK.

**S**PEAKING in general terms, the needle is as much domesticated in Asia as on the continent of Europe, in fact it is one of the pre-historic implements. The sadness which rises, instinctive, as we contemplate down-trodden, abased, much-enduring Oriental womanhood, by generations crossing the stage of this world, is alleviated at this point more than almost any other—the point of the needle. One takes satisfaction in hoping that her mending basket has been a solace to the Japanese woman on rainy days; that making together the padded winter garments for the family has broken down barriers of harshness between Chinese mothers-in-law and daughters, mistresses and servants; that heartburnings in polygamous homes and bitterness and strife have softened a little under the quieting influence of the embroidery needle and multi-colored floss, and that

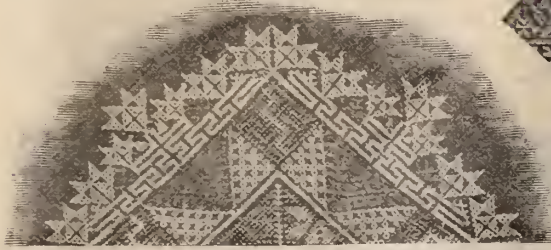
Asiatic dullness and listlessness have been wont to be beguiled by this friend "true as steel" to Occidental femininity.

But when we come to Africa, to non-Mohammedan, aboriginal Africa, the facts are altered. In West Equatorial Africa, one foreign needle is a Christmas present which a mission school-girl knows how to prize. In the Bulu country the only needle is a split bamboo, the only thread is bushrope, the only cloth, besides a few barter cottons from the beach is bark cloth trodden out by



TORCHON LACE, CHEFOO. Width, 2 inches; 40c. a yard.

the feet, and the only people to wear cloth are the men. In such conditions, sewing is an importation by the mission-



LOI HEAD-KERCHIEF. Half the centre-square and corner.

ary, the sewing class is a regular adjunct of the school. The girls are taught sewing, to humanize them, to reduce savagery, and wonders of patience must the missionary exercise before her wild brood can keep their thread from tangling. In older stations, like Baraka, sewing is now taught altogether by native women, and, at Benito, school-girls have even made dresses for women of the town and put the earnings into Christian work.

In India, the graceful native dress requiring neither stitch nor pin, the only public "dress-makers" are men. So, too, in South Hainan, men keep the house and care for the children, including sewing for them, while the women do all outside heavy work.

But after a few exceptions of this sort, throughout the Chinese Empire, all the family clothing, including shoes and stockings, is universally made, among the poor and middle classes, by women of the household, many of whom earn their

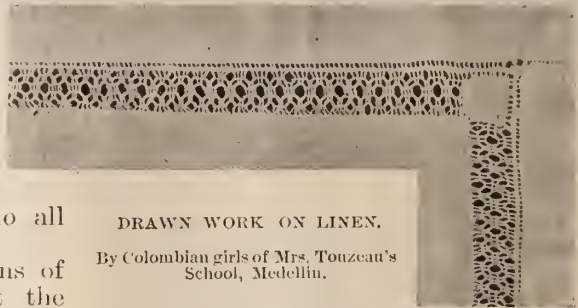


APPLIQUÉ WORK ON MUSLIN.

Done at Girls' School, Allahabad. Corner of a curtain kindly loaned for photographing by Miss E. Carleton.



living by doing the same work for the shops. "It is quite an art to stitch a stocking sole with stitches as close and regular as the indentations in a thimble and yet not draw it the least out of shape, and it is a beautiful piece of needlework when done."\* The common thimble is a brass ring about half an inch wide worn between the first and second joints of the thimble finger,



DRAWN WORK ON LINEN.

By Colombian girls of Mrs. Touzeau's School, Medellin.

much like the silver guard of Scandinavian women.

In wealthy Chinese families embroidery is a chief occupation, while the making of wearing apparel is relegated to tailors. Different localities produce their characteristic embroideries, the same patterns being handed down through immemorial generations and carried in the head. Loi women of Hainan use geometric designs, in which they show fine taste for such an unlettered people. These designs are both woven into their jackets and narrow skirts, and are embroidered on the red pockets in which Chinese babies of Hainan are strapped to their mothers' backs, where they often get blindness from exposure to the sun's

\*See Mrs. Mateer's account in *WOMAN'S WORK*, Feb., 1894.

glare. But the *chef d'œuvre* of the Loi woman's handiwork is the embroidered head handkerchief. It is made by the Mieu Loi only, of the mainland, and is their only fancy work. Caught up at odd moments, in the way they do it, a single kerchief will occupy two or three years. It is made of heavy black cotton and the embroidery thread is chiefly white cotton diversified by raw silk, in colors, in the pretty center. Ningpo furnishes a characteristic handkerchief, all in silk, with a handsome flower pattern and butterfly in each corner. In the hill regions about Peking, one of the few accomplishments taught the girls is cross-stitch embroidery, with the ordinary blue cotton thread

—which the women spin and use in making clothing.

Upon the subject of needlework in India Mrs. JAMES ALEXANDER says:

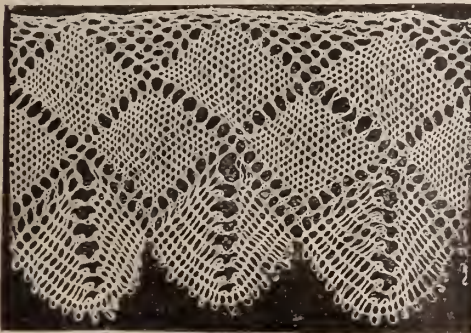
"The days of introducing fancy work into zenanas, by the missionary as an incentive to reading, would seem to be past. I well remember when it was necessary for a married woman (in one of the Mainpurie houses) to learn to knit so she might make her father-in-

law a pair of socks in order to gain his permission to learn to read. I was allowed to read and talk to the women, but reading Christian books for themselves meant quite another thing. The sequel showed how Párbatti very soon

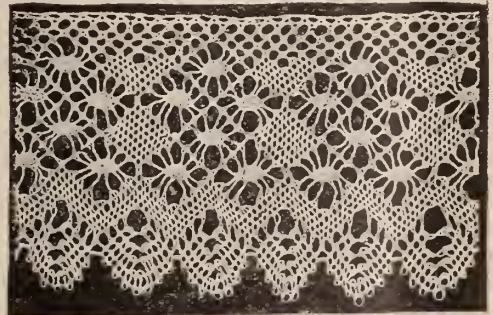


SEWING SOCIETY IN MRS. CAMPBELL'S SITTING ROOM.  
Zitacuaro, Mexico.

learned to read and loved to commit to memory Bible verses, hymns and the child's catechism, all in Hindi, and then it was that the husband would refer to her (when speaking to me) as 'my wife.' I think it is the accepted testimo-



TORCHON LACE, CHEFOO. 31-8 in. wide, 50c. a yard.



TORCHON LACE, CHEFOO.  
3 in. wide, 40c. a yard; 1½ in. wide, 30c. a yard.

ny of all that there is now comparatively little fancy work done in zenanas, aside from the regulation slipper in which the Indian *bábú* loves to appear. Wool

embroidery on canvas, originally learned from the zenana visitor, is now generally popular.



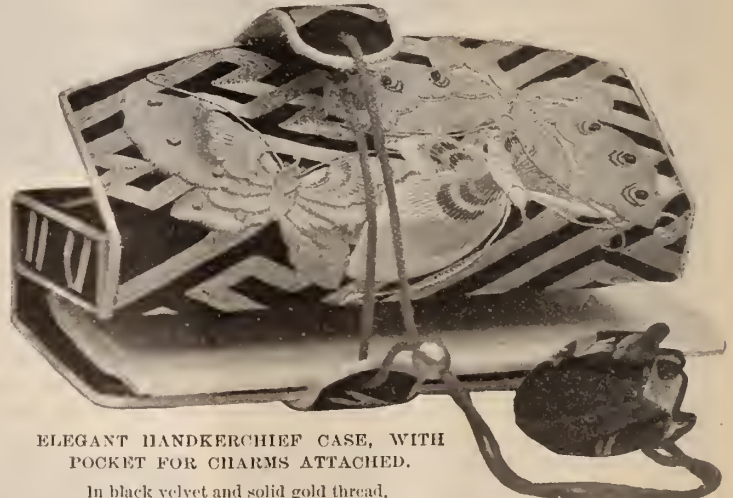
DRAWN WORK FROM GIRLS' SCHOOL, SALTILLO, MEXICO. Original piece 40 inches square.

“Where Hindus and Mohammedans can afford it, they give their sewing to be done into the hands of the *darzi* whose caste gives him the right of employment; still sewing is done in zenanas, and women make up their own simple garments if they wear the skirt and jacket instead of the *sáree* (a long piece of cloth forming complete covering for the whole figure and head, no pins or buttons being needed.) The under garment is adopted, so far as I know, only by Christians. Crochet and tatting trimming for such garments is increasingly popular. Christian girls like to have embroidered *chuddars*, and the lace edging upon tulle or fine muslin is often very effective. Knitting socks and stockings is popular among Christians, and I have met with success in introducing it into village and bazaar schools.”

Embroidery—on anklets, shoe-soles, robes, fans, girdles, turbans, scrolls, lanterns, cushions, official insignia—the Orient is strewn with embroidery heavy with gold thread. The art is universal among higher Moslem women of all countries. In Laos, last year when the Governor of Prãñ went down to Bangkok to salute the King of Siam on his return from Europe, he carried among his presents to royalty some beautiful satin curtains to the Queen. They were

embroidered by the Governor's wife,\* who designs her own patterns. In Roman Catholic lands the industrial traditions of the nunneries have left their stamp, in delicate needlework and plentiful altar-cloths. So, in most countries, the missionary from America has nothing to teach the people in this department; quite the contrary. It is important to her, however, as offering a common ground on which she may meet her Japanese or Korean or Persian sister. Here is a topic of conversation and a chance for friendly interchange of samples. Every one knows that the first zenana was opened by the embroidery needle.

Nowadays, we hear of the use of needlework in our missions chiefly in connection with three aims: to train undisciplined hands and save school expense; to provide income for poor women and



ELEGANT HANKERCHIEF CASE, WITH POCKET FOR CHARMS ATTACHED.

In black velvet and solid gold thread.

Presented by the Empress of Japan to one of the missionaries, and by her to the Women's Board, New York.

contributions to Christian work; and as a door to instruction in the Gospel.

Last year, at Copiapo, in Chili, Mrs. Lowe had a regular sewing society of her church women at her house, weekly. Members subscribed twenty cents, a month and helped to clothe poor school children. A similar society flourished once, perhaps is still going, at Yamaguchi in Japan. In San Luis Potosi, Mexico, Mrs. Williams instituted a sewing class for poor women, which was always closed with a little Gospel ser-

\*See picture of her at her embroidery frame, in WOMAN'S WORK, May, 1896.

vice. The women learned to make clothes for themselves and paid for their materials on the instalment plan. In the girls' school at Saltillo, drawn work has been carefully taught and considerable money realized from the proceeds (\$175, Mexican, in 1897), which has been expended chiefly in charity and in purchase of books for the school library.

Schoolgirls at Sidon, Syria, have made edging and crocheted shawls, to get missionary money, and at Allahabad, India, they have done appliqué work for the same purpose.

A few years ago torchon lace-making was introduced into Shantung, and became quite an industry; edges\* were put on sale in Shanghai and even sent to England. This lace-making is a cushion-and-pin business, the material for which is usually silk, a domestic product. The attempt was made to confine this industry to school-girls, or to the poor, as a means of self-help, but it spread from original centers out into country places until the market was overstocked.

An interesting Sam Kong history is associated with needlework. Among

Hunanese Christians who took refuge there at one time, was a rather superior old woman. One day she came bringing a couple of perfume sachets, in the shape of a monkey, to the missionary children. In order to assist her, Miss Johnston gave her numerous odd scraps of cloth, offering to pay for her monkey sachets, and she constructed hundreds of them.

Of this woman Miss Johnston writes: "For years she suffered much persecution, particularly from her brother-in-law. The doors were taken from the house—her little belongings carried away, even to her bedding and cooking utensils. Sometimes the man struck her, and when some people, pitying her, lent her a few articles, he took them also. She has gone up into the mountains, whither her son and son-in-law fled at the time of the persecution. They are the most earnest and faith-filled of our people."

An account of certain very interesting industrial classes in the missions must be left over for some other time.

\*Mrs. Mary Lane, Knightstown, Ind., has these soft, yellow-white edges, which she will be glad to furnish by mail.

## AN IDOL SWEATING.

[MRS. McCLINTOCK of Nodda has kindly translated the following account. It was written for the *Hainan-Bo*, a monthly paper which is printed in Hainanese, Romanized. The author is a merchant of position, the only Christian in his family, and took pleasure in exposing the popular superstition.—ED.]

This year in the first month, on the fifteenth day, at Nam-Fong market (about ten miles from Nodda, Hainan), certain people saw an idol sweating. These people used paper and wiped the idol's face dry, but in about two hours' time, again it was covered with perspiration. Then they told this to all in the market and many others came to see this miraculous thing and the fame of the idol increased and everybody was deceived into thinking there would be calamities this year in Nam-Fong.

But in the market, there was one man who believed in God, Eo-A-gnon by name. When he heard the story he said, "I will go and see if this idol really sweats." I therefore went and examined carefully and found out that in the twelfth month, last year, the priests in the temple observed that the paint on this idol was no longer pretty. They therefore soaked the idol in the river for three

days, then washed it clean and re-painted it. About twenty days after, they carried the idol out into the streets for an airing. Then every person who burns incense or candles in front of it will earn merit. This idol was, thus, in the hot sun for a long time, which, added to the candles and incense, melted the fresh paint from its face and water oozed forth. On other parts of the body the paint was dry and hard. All who came and saw the idol sweating said, "That proves the idol is alive."

I, therefore, Eo-A-gnon, must explain this thing to them. Idols are made of wood or gold or brass or sometimes stone; they are all made by man and how can they bless men? You, my fellow-villagers, must not believe this false thing. You should worship God. God is the Father of everybody. He has the power to bless men. If you have God's doctrine in your heart you will be blessed.

## HOW MISSIONARIES ARE TREATED IN KOREA.

Instead of being called "devil," as all foreigners are in interior China, the Koreans use to the missionaries words of the highest respect, and their bearing in the country leaves nothing to be asked in the way of kindness and courtesy. Christians are viewed with remarkable confidence and regard, instead of with distrust and hate. "Six years ago," one of the Christians at Fusan told us, "I came down through this province with Dr. Hardie. We could not get meals at the inns, and when we preached we met a perfect storm of derision. Now we can get into inns anywhere, and derision has almost disappeared." . . .

As in the early days in Japan, missionaries have gained a position of supreme dignity and influence. They are called by the Christians by a title of affection and honor, *moksa*, the word for shepherd, and also for men of a certain rank. . . .

Women (missionaries) live and travel anywhere, and work among the native women has grown and prospered scarcely less than among the men. When Mrs. Gifford left\* Seoul for her furlough last year, the Christians insisted on carrying her chair for her and all her baggage. They paid her fare from Seoul to Chemulpo. A great crowd, with presents, accompanied her, and as her steamer sailed off they sat on a hill, with banners, singing Christian songs. . . . Missionary wives, with all their home cares, have found time and strength for a glorious work. In Seoul there have been unmarried women also, and there is room for more†, especially for teaching the women and for country work.—From MR. SPEER'S *Report on the Mission in Korea*.

\* She was alone, her husband having preceded her to America.

† Reinforcements have been sent since the Report was made and in accordance therewith.

## THE CONDEMNED, ALIVE NOW FOREVERMORE.

A Christian from the province of Chieng Mai was accused of murdering his twelve-year-old step-daughter. Previous to his marriage, his wife contracted a debt and gave her child as a slave in payment, a custom frequently followed in Laos. The mother died and the unhappy child ran away and sought protection with her step-father. Twice he took her back to her owner, then the child disappeared and after some search her step-father found her dead body in a side street. A man, probably the one who had caused the death of the child, accused the father of murder and he was arrested, heavily chained, imprisoned, and the day was set for his execution.

A condemned criminal in Chieng Mai is manacled by an iron ring around the neck, to which is attached a heavy chain rivited to the iron collar of another prisoner under like condemnation; the ankles are also chained together, allowing only a short step to be taken. It is an ordinary sight there to see a gang of such prisoners cleaning the streets under the surveillance of a guard.

In an adjoining province, another tragedy linked a fellow-prisoner with the step-father, both men being unjustly accused.

Noi Kun knew nothing of Christ. He had worked for a man who owed him five hundred rupees, and, with other creditors, he had threatened to take this man's elephant in payment of their debts. Later they did so, and sold the elephant. Before they had time to give the owner the balance due him, he had Noi Kun arrested for stealing an elephant, which is punishable with death.

The Christian prisoner diligently taught Noi Kun the way of salvation and he fully believed. They continued in prayer, day and night, that if they were guilty God would allow them to be executed, but if not that he would deliver them. The dear old Chow Chewit—"Lord of Life"—(the governor of Chieng Mai, just deceased) ordered a further extension of time to allow fuller investigation of their cases, and once the Siamese Commissioner extended the time; but, on the last day before sentence was to be executed, while in the city, the two prisoners broke away from their guard and made a desperate dash for liberty. Hurrying through a side street they stumbled in their chains and fell beside the way, some small bushes partially concealing them. There they lay, just as they fell, one on top of



the other, expecting every moment to be taken; but the police, baffled at their sudden disappearance, thought they had the power to become invisible and, fearing "the spirits," gave up the search. When night came the two Christians escaped outside the city walls and succeeded in removing their chains. They traveled to the northern part of Nan province and settled in different villages. Afterward they came down to Nan city and told their story to our Prince Racha Wong, a brother of the present governor and a most humane man, greatly beloved by all the people. He said, "I will protect you, and if they send soldiers to arrest you I will arrest them."

Noi Kun sought the mission—how glad we are to be here for just such seeking!—and told his story and begged for instruction. He greatly enjoyed meeting the Christians here and learning to sing. He had cleared for himself a little farm on a brook north of Chieng Kom. Some persecuted families fleeing north asked permission to settle near

him, which he granted, and seven houses constitute the little village of Brook Suk, a Christian village now, for Noi Kun, grateful for his deliverance and believing it to be in answer to prayer to God, faithfully taught his neighbors and now they are all believers. A Laos minister and elder visited them this spring and confirmed their faith. Noi Kun, rejoicing in Christian fellowship and well supplied with books for his "children," as he calls them, was returning to his home two months since. On the way he found time to so instruct one man at Chieng Kom and another at Pa Nate that they hungered for more light and came down to Nan together to learn more about Jesus. They are here now, lovable men, full of earnestness. They desire to learn every one of the gospel hymns, to understand Bible truths and to be baptized. We are all helping them, and they will unite with the church on Sabbath. Rejoice with us, for surely God's Holy Spirit is moving hearts in Nan.

APRIL 15, 1898. *Sarah Wirt Peoples.*

#### ONE COPY OF THE BIBLE IN A LAOS TEMPLE.

The head priest of Muang Pa temple, fifteen miles south of Chieng Mai, purchased and paid for, one Friday morning, a bound volume of Scriptures in Laos. By my return on Monday, he had read the whole gospel by Matthew. On my visit, last month, to a second temple over which he presides, he had finished Luke, John, the Acts and Psalms.

He presides over his Buddhist temples, teaches his pupils, but reads his Christian Bible!

He devoted two afternoons and till late at night, on both my visits, listening to the Word read and expounded, or himself reading to me, as I made running comments.—*Daniel McGilvary* (from last Report).

#### INSIDE ZENANAS OF ALLAHABAD.

[Written for a church in Trenton, N. J.]

An old Christian woman, whom we call the Punditain, has visited Zenanas for years. She is nearly blind and "hears high," but is much respected in the Hindi homes where she teaches, and I asked her to let me be her companion on Mondays and Thursdays. Let me introduce you to some of the homes where I have gone with "stage fright" many times.

In the winding alleys of Ahiapur suburb, I should inevitably be lost without a guide, but I recognize this house from the rude frescos of animals and gods and heroes decorating the door. We rattle the chain and call to inquire if the

"daughter-in-law" will read. (I know her by no other appellation.) She pulls down a rope bed which has been standing on end, probably for convenience in beating out vermin, and we sit down in the court. My pupil crouches before me and reads. She has not gotten past that one page in her primer in four months, because she cannot bring her mind to bear on the vowel marks, though she has mastered the consonants. One day, opening my Testament, I asked if she would listen, and read Matthew's account of the birth of Christ, pausing to speak of the meaning of His name and the provision God has made for the guilty race. The

"daughter-in-law" kept her eyes on mine and I was encouraged. Next time I thought I might proceed further, but it would be better to run over the last lesson. Not a syllable had lodged in her mind. She said cheerfully, "How can I remember?" Next, I brought an illuminated text, "Thou shalt call His name Jesus." This, perhaps, when she reads it will be associated with the instruction.

The next visit is to two little girls who are as heedless as young animals. An old widow with a fascinating face occupies a room through which I pass, and I feel rewarded for the trouble the girls give me, if I have a word with her. In this establishment they prefer to sit in the sun, which leaves me with a bad headache. There is a calf tied near by who is terrified by my coming. If we are invited indoors we sit in a verandah which runs around a court, the top of the court being covered with a coarse rope netting to keep out neighboring monkeys, and, though not directly under it, I feel caged. There is a sacred bush in the center, dressed with a skirt and a shawl, a very common form of religious observance. I am much attached to these young persons, though they will never learn to read, I am sure, and try me sorely. One morning I must have waited fifteen minutes while they brushed their teeth, first with a soft stick then with charcoal, but their hair is never combed and the strip of cotton cloth they put on is always filthy. I do not know why, before reading, some of my pupils insist on stripping off their clothes, even in the coldest weather and quite publicly, and arraying themselves in one long *saree*. I only know that men do so before eating. Before warm weather I hope these wild little creatures will have learned "God so loved the world." They are devoted to singing, but the least thing takes their attention from favorite hymns.

If I was too warm in the sun, in my next house I gratefully accept a brazier of coals to limber out my cold hands. One woman, who thinks she is learning to read, has cataract in one eye and sees indifferently with the other, but she opens always at the same page and stumbles through what she has imperfectly learned by rote. Her husband is away

most of the time on business, and if for some days she has no word of him, she spends her hours in weeping, imagining all sorts of catastrophies. I think it is the daughter of her husband's second wife who has all the accomplishments. Gunga Dei sets a very low armed chair in the widest space of their court, so that a servant, passing me with the water bucket, may not be defiled by my touch; then she unties the large gingham handkerchief in which her library is held. She has read a dozen books, but the cares of the world have lamentably choked the word. Gunga Dei loves gossip and is prone to giggle, but sometimes I can induce serious attention, and she does know, at least, that one day there will be a white throne set and before the face of Him who will judge her, earth and heaven shall flee away. Perhaps some day, when life has sobered her, she will turn her thoughts to her only safety. For her I always prepare a passage carefully, and we read and re-read it and talk it over. A neighbor with her baby boy often runs in for the singing. I remarked one day that the baby had been playing in the mud. "No," she said, "only with the manure that was being prepared for fuel."

As we face the street in an opposite direction, a huge idol painted red, stands in a shrine. It is a sunny corner and Sundar's home has not one ray of sunshine, so she is usually perched there, sometimes with her writing lesson, more often with her rag dolls. "Sundar" means beautiful, which *she* is not, only as "pretty does" for she learns thoroughly, though slowly, to read. She recites in a verandah, right on the street, and often passing women step in.

Were Jaggar and Munnu not my brightest pupils, my weary legs would rebel at the awful staircase (no bannisters) at our next house. They wear gay pajamas, caps, and jackets with jewelry, and are evidently great pets, as they deserve to be. This upstairs room is carpeted, after a fashion, and I am treated to a bentwood chair, only it is too hard to stoop over a pupil who sits on the floor, and I beg for a low stool. The house generally is squalid. Outside the door, at least one man is tinkling bells and droning his prayers through interminable *pūja*; another reads aloud from

the "Ocean of Love," a religious book and a very diverting book.

I never knew a child of any complexion who learned to read and write as readily as Jaggar. Munnu is not so apt but is very gentle and lovable. The chief attraction for me is the relative, a widow, who always sits through my visit. Her eyes haunt me, and I long to gain her confidence. One day some neighbors collected, attracted by the music, and one especially requested a hymn on the shortness of life which, strangely, is a favorite theme. All expressed their approval of the sentiment. Then I asked my friend what preparation she could make. I turned to John 14th, and asked her, if she did not believe in God, just to hear how His Son believed in Him. It is often extremely difficult to introduce religious conversation. I confess to have been little used to it. When I am most desirous of awakening responsive feelings I feel keenly the limitations of my Hindustani. "Stony hearts of unbelief" they are too, to which my best efforts are addressed, yet, even of these stones

God is able to raise up children unto believing Abraham.

By the time I have sat through the period devoted to these pupils, on that seat about four inches above the ground, my knees will scarcely take me down those inquisitorial stairs, and my brain is very tired of Hindustani thinking.

This is not an uncommon experience: to have one's heart all aglow with zeal, to pray for individual women with assurance of hope, to have the message to carry for that morning clearly grasped, and then only to find one sick, another absent from home, a third perfectly heedless, a fourth looking blankly as if she did not comprehend a single word, a fifth asking "What is that cut on your hand?" Then does it seem that there are no promises to rest upon and to speak to these souls is only to add to their condemnation.

By this discursive report I have tried to show you zenana work, as I find it, devoid of romance but not lacking in interest and encouragement.

*Susan R. Janvier.*

#### THE KOREAN GENTLEMAN.

No gentleman indulges in manual labor, or in fact in labor of any kind. His life consists in a supreme command of coolie service. The lighting of his pipe, or the rubbing of the ink on the inkstone, must be done for him. Down to the simplest details of life he does nothing. Not even should he scold the coolie, who said he would, but nevertheless failed to do what was told him. Consequently the gentleman's hands become soft and his fingernails grow long. From constant sitting his bones seem to disintegrate, and he becomes almost a mollusk before he passes middle life.

He has a profound contempt for woman, speaking of her generally as *Ke-chip* or female. He takes for wife the one his father bargains for him, raising no question as to her looks, health

or avoirdupoise. She is a subject altogether beneath his consideration, as a member of the male sex with its massive understanding. She is relegated to the inner enclosure and lives a secluded life. He refers to her as *kösiki* (what-you-may-call-her) or *keu* (she) and never loses an opportunity of showing how little is the place she occupies in his extensive operations. If the truth were told, however, we would know that the little woman with delicately tinted skirts within that enclosure is by no means the cipher he pretends her to be, but that she is really master, commander and skipper of the entire institution, and that no man was ever more thoroughly under petticoat government than the same Korean gentleman.—*Jas. S. Gale, in the Korean Repository.*

#### TWO MEN WHO HAD CHRISTIAN BOOKS IN NORTH INDIA.

Some years ago a missionary was buying charcoal of hill men, who make charcoal in the hills and bring it down to the plains for sale. After supplying himself he entered into friendly conversation with them, explained to them the way

of salvation, and gave them gospels and some tracts against idolatry. They in turn urged him to visit them in their mountain home, and said, "There are two men in our village who have Christian books, and who read them to us."

So in the next hot weather the missionary found himself climbing richly wooded hills in search of the charcoal burners' hamlet. The scent of the pines, the hush of the forest, the clang at intervals of a distant axe, glimpses through the trees of heights beyond, whose

"Rocky summits, split and rent,  
Formed turret, dome and battlement,"

made him fling himself on a bed of fragrant pine needles. What a contrast to the burning plains he had just left! How his grateful heart drank in the peace of the forest solitudes, the voice of "mountain waterfalls, as each unto the other calls," and far away, beyond the great sea of hills, "white, wonderful, supreme," the snowy crest of that wild rocky wave, the glistening line of eternal snows.

Arising refreshed and strengthened, he soon reached the cluster of huts he sought, and received very pleased and cordial recognition from the humble villagers. They were at work in their fields, lying in terraces on the mountain side. Even the women were toiling by the side of their husbands, and all the brown babies were sleeping sweetly in a novel *crèche*. They were laid to rest on mosses and ferns, while little rills, conducted from the sparkling streams that watered the fields, fell, by means of leaves shaped into spouts, down upon the forehead of each infant, and thus kept it lulled to sleep.

A bright little mountain maid was sent to conduct the missionary to the hut of the two men who owned Christian books, and all promised to gather at the headman's threshing floor, after their evening meal, to listen to the missionary. When he entered the hut he found a young forester who had been badly crushed by a falling tree. Another man was reading to him words of divine peace and healing, and there shone in his face a light that can come only from above. To tell my story quickly, these three soon found that they were one in

the Lord Jesus, and after baptizing them both in His name, and pouring out his soul in prayer and praise, the missionary asked how they had come to know the Saviour.

He learned that they had been employed at a hill sanitarium, in helping to carry out for his daily airing an aged and dying missionary. This faithful servant of Christ had daily taught the men out of God's Word, and had furnished them with gospels and tracts. In the morning he had sowed the seed, in the evening he had withheld not his hand, and now here were some of the fruits.

It is the custom in hill villages for all to assemble at some threshing floor on bright, moonlight nights, and spin wool from ten o'clock till midnight, while some one tells stories of gods and goddesses for their entertainment. Whenever our two friends were called upon to do the story-telling, they would recite passages of Scripture which they had committed to memory, especially the parables and miracles, and while the missionary stayed in the charcoal burners' village, he also preached and instructed the people at these moonlight gatherings, and taught them to sing Christian hymns to native airs, making rocks and hills echo back the blessed name of Jesus. Above all, he taught the sick young man much of the One who had died for him, and when the time came for "all tears to be wiped from his eyes," while the missionary repeated "I will fear no evil, for Thou art with me," he whispered, "He is."

The sick man's companion and faithful nurse proved to be a man of intelligence and force of character, and the missionary decided to take him down to the plains to be trained as catechist. He adopted the name of Isa Das\* (servant of Jesus) and was married to Taramani, a lovely Christian girl.

*Sarah M. Thackwell.*

\* It is questioned at the Mission Rooms whether this is the "Isa Das" of blessed memory, so long in connection with Lodianna Mission.

## OUR MISSIONARIES IN KOREA

### AND POST OFFICE ADDRESSES.

Mrs. Oliver R. Avison,	Seoul.	Mrs. C. C. Vinton,	Seoul.	Mrs. W. M. Baird,	Pyeng Yang.
Miss Susan A. Doty,	"	Miss Katherine C. Wambold,	"	Miss Margaret Best,	" "
Dr. Eva H. Field,	"	Dr. Georgiana E. Whiting,	"	Dr. Mary Alice Fish,	" "
Mrs. Frederick S. Miller,	"	Miss Maria L. Chase,	Fusan.	Mrs. Graham Lee,	" "
Mrs. S. F. Moore,	"	Mrs. Chas. F. Irvin,	"	Mrs. J. Hunter Wells,	" "
Miss Esther Shields,	"	Mrs. Cyril Ross, M.D.,	"	Mrs. J. E. Adams,	Tagoo.
Miss Ellen Strong,	"	Mrs. Jas. S. Gale,	Gepsan.	Mrs. W. O. Johnson,	"
Mrs. H. G. Underwood, M.D.,	"	Mrs. W. L. Swallen,			

*En Route*; Miss Bertha V. Finley, to Pyeng Yang; Mrs. D. L. Gifford, returning to Seoul.



### SIAM.

MRS. F. I. LYMAN wrote from PETCHABUREE, April 5:

Your letter came into my hands at the seaside, March 20. After reading it I thought, words of cheer and love do not grow cold, even if they are so long in reaching their destination. I thought of the great Atlantic steamer plowing its way through the waves, bringing the message to England; then another vessel taking it up, bringing it to our tropical shores, while our little Petchaburee boat stood waiting to bring the message on to me here and, I being gone to the seaside. Dr. Thompson tied up the mail and sent it by ox-cart to Bang-to-Loo. . . .

At our noon prayer to-day I thanked my Lord that the saving of souls was not dependent upon our physical strength. Not by might nor by power, but by His Spirit, must all the work be done. This hot weather is unbearable without the continual looking up. He knows our frames. He remembereth that we are dust.

As I read this morning: "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters" (Rev.); "He shall lead them, even by the springs of water shall he guide them" (Isa.); "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass" (Deut.); I could but think this was written for missionaries' comfort, solace and joy, who live in the tropics. These words sink down upon our thirsty, weary souls and we are revived and praise fills our hearts. . . . Learning three or four words and forgetting two of them, perhaps, I have slowly advanced in this language. Although I cannot yet speak much at a time, I know the Lord has given me the heart lan-

guage, and I love these people as my own soul, and the promise is that love never faileth. So I have much hope and faith.

### THE LAMENTED PHYSICIAN.

You will hear, no doubt, the particulars concerning Dr. Thompson's call to higher service. We are all stunned. So swift, so silent, was death's angel. He has been a brother to me. He knelt with me as my husband's spirit took its flight. He went with me to Bangkok and brought me to Petchaburee, and many times when the waves have gone over me, it was his hand that took mine, his voice that pleaded for the lonely-hearted widow. Just nine months have passed and I have stood by his bedside, saw the death dew upon his brow, and prayed and pleaded for the dear one he was leaving behind, and the little ones. He told me that Isa. xl:11 was more comfort to him than any other one verse—"He shall gather the lambs in his arms and carry them in his bosom, and shall gently lead those that are with young"—as he thought of his loved ones left behind for Christ and the Gospel's sake.

We are all well, and yet nervous and weak after all we have passed through. We wish for a physician, but will look to the Great Physician who is always near, and we are in His care and His promise to us is, "Lo, I am with you (all the days) away." Yes, we are all hopeful here at Petchaburee, although the outlook is not favorable. But our Saviour is alive forevermore. How can we be discouraged with such a Saviour!

MISS GALT also wrote:

We pray much for Mrs. Thompson in this dark hour. She is in the homeland with their four children. Although only in the thirty-eighth year of his life, Dr. Thompson was one of the most experienced of the missionaries in Siam. As a physician, many of us are indebted to him for unwearied service. But, conspicuously, the main object of his life here

was the evangelization of the Siamese. All his influence was exerted with the aim to win them for Christ. The healing of the sick, the helping hand in time of trouble, the friendships formed—all that Christ might be honored. Dr. Thompson was very painstaking with the language and carefully studied the people to know best how to reach them.

### CHINA.

#### MISS WIGHT'S LAST LABORS.

Our June number announced the death of Miss Fanny Wight, while as yet we had learned nothing more than the bare fact by cable. The following welcome letter has now been received from her sister-in-law, Mrs. Calvin Wight:

CHINANFU, CHINA, May 1, 1898.

You will know by this time that Miss Wight has gone home "to be with Jesus." . . .

She returned from her last itinerating trip, of over five weeks' duration, very tired, but bright and hopeful. The women had come to her in crowds and she had exceptional opportunities of teaching them. Her diary speaks of people who seemed to be much in earnest; of some who knelt with them in prayer, and in one place she says, mentioning a village: "This is where the woman lived who cried in the class." When Dr. Lewis said, "Why did you stay so long?" her reply was, "*It was such a good opportunity.*"

From Miss Wight herself we heard little or nothing of the difficulties of the journey, but her Bible woman tells us of a cold night spent in an inn with *no door*, and no bed, the bedding being spread out upon a table; of spending five days in a house where she was forced to sleep in a little dark room with no window, because the outer room was occupied by two families of beggars; of lying three days too ill to sit up, with too bad a cough to speak, and yet allowing the women to come and sit with her. These are no uncommon experiences in itineration, and Miss Wight would not think of telling *us* of them. Has she not had years and years of such experiences? I have heard her say, "I know what it is to be as cold and hungry as the beggars." She was the last to speak of trials or to consider difficulties, until the testimony given of her is "Her name is known as a synonym of faithfulness." . . .

She was placed in a Chinese coffin, thick and air-tight. We can thus take her to Chefoo, where the cemetery is carefully tended. The coffin was lined with white silk and we dressed Fanny in her white dress. We had

roses, white lilacs and May blossoms to place beside her, and how quiet and sweet she looked! It made us forget the previous days of restless fever and distressed breathing. The friends here have been most thoughtful and kind.

You would like to know of Miss Wight's work since her last report reached you. She came to this city October 30, 1897, and November 7, started on a two weeks' stay in the country. She returned November 24, and was kept quite busy receiving calls from the city people. Members of the official class who called seemed very much pleased. She continued some lessons in English which her brother had been giving, during his absence from the city. She also began, December 14, to visit the East suburb daily. Have you heard of the daily distribution of food to beggars from all parts of the province that is done here by the Governor, for three of the cold months in the year? Miss Wight went daily to the mission chapel there and talked to these crowds of beggars as they passed. Nor was her audience composed of beggars alone. Women of better families passing on their wheelbarrows, attracted by the crowd, often came. I remember one incident.

Miss Wight had been past her usual hour talking and had started home. She paused when passing one poor, solitary old woman to give her a copy of "Jesus Loves Me." "Why do you trouble with her, Fanny, she cannot read. Will it do any good?" "It might," was the answer. "Never lose a good opportunity" was her motto. Except for this daily visitation, she was at home with her brother until March 7. During February she taught a class of Christian women daily. From March 8 to April 14 she spent in the country. In this visit she taught in *twelve* villages. Excepting for a week in the winter, when she had a bad cough and cold, and three days at the beginning of her last itineration, she has been quite well and always busy. She was an indefatigable worker, always bright and cheery, and always faithful.

Will you remember in prayer the women and girls of these wealthy homes, so hard to find access to, and pray for us that Miss Wight's mantle of faithfulness may fall upon us?  
Yours very sincerely,

*Ida E. Wight.*

### LAOS.

#### ADVANCE ON THE NORTHERN FRONTIER.

[The May issue of WOMAN'S WORK FOR WOMAN contained an account of the first year

in Chieng Hai station, and mentioned the action of the mission (p. 114) with reference to carrying the Gospel further north this year. In accordance with that action Mr. and Mrs. Dodd have undertaken a long tour.—Ed.]

MRS. DODD wrote, dating her letter, "March 14, ON THE CAMBODIA RIVER." After mentioning that only two weeks had elapsed between return from mission meeting and their start northward, she says:

Those two weeks were very busy ones. We did so enjoy being at home together again, that it was hard to begin at once to get ready to leave. There was building a house on our little boat, treasurer's accounts, orders for next year's supplies, sewing for the hot season, baking and brewing, gathering up and packing for a four months' absence, putting the house in order for Mrs. Harris, and a dozen other things to be done.

We were almost ready to start when Mr. and Mrs. Harris arrived. Little Catherine had been very ill, and Dr. and Mrs. Denman were both worn and we were glad we did not have to leave them alone. Saturday, a drove of cattle for which we had been waiting arrived bringing the remainder of our year's supplies, and we left the next Monday.

We are now a week on our way. We spent Sabbath here on the French side of the Cambodia, where the larger part of the Chieng Saan Christians live. We expect to leave tomorrow, continuing our journey by boat for about two weeks longer, visiting all the large towns, on the way, which can be reached from the river. Our ponies will meet us within three or four days of Chieng Toong and we make the rest of our journey in the saddle.

We always enjoy the days we spend among the Christian people in this place, and this time is no exception. The people are all cordial and friendly, so frankly attached to us, as kind to us and as appreciative of kindness in turn as they know how to be. They seem more genuine than most of the people in this land. The elder, the leading man here, is

LIKE A FATHER TO THE ENTIRE CHRISTIAN  
COMMUNITY:

gives them medicine when they are ill, advises them in all matters of difficulty, reproves them when they go astray, and daily exhorts and teaches them the precepts of the Bible; a man of such natural dignity and strength of character as is rarely seen in this land. Every one respects him and his influence is great. He seems always watching to hear of any one who is interested in the Gospel, and is prompt and faithful in visiting and teaching them.

Thirty-two new conversions were reported to presbytery, due largely to his efforts. We find one or two of these have fallen back a little, but we trust they will yet be reclaimed.

SAVED—THE DYING AND LIVING.

One of them, a young man in whom we were specially interested because of his clean, bright, intellectual-looking face, died recently before he had received baptism. When he was taken suddenly very ill, he allowed a native doctor who was present to blow on him and cut him with knives after the manner of spirit doctors. He repented it almost at once, and, though he lived only a few days, he was faithful in prayer and professed his faith in God with his last breath. His heathen friends say his death was due to spirits and that his ghost haunts them, but his family are clearly not frightened. His mother was baptized on Sabbath. Eight were examined; three were baptized and the others will wait for further instruction. These are *the last Christian people we shall see until we return here again in three or four months*, excepting the few who go with us as servants or boatmen. But we trust we shall find many ready to receive the Word with gladness.

INDIA.

A NEW HOME—ZENANAS.

MRS. MCGAW wrote from ETAWAH April 14: I wish I might get more in touch with the societies which support me. Will not some one inform me whom to address?

As we anticipated, we missed our Futtogh friends on removing here. At times the responsibilities and discouragements endured alone would be more than we could happily bear. The Lord has been good and we rejoice that He has given us so much to be thankful for in this past year. Now we are much attached to our Etawah home and feel that we belong not only to Christians here but to many Mohammedans and Hindus, as well. I take turns going into zenanas with different Bible women. I find it interesting and fascinating as well as most difficult, humanly speaking impossible, to win such women. Never before have I so longed to be kept filled with the Spirit of God and be given power through Him to constrain people to believe on Jesus Christ.

Each Bible woman has many houses to visit, and they are anxious to have me go the full rounds with them. After I get better acquainted in the homes myself, I want to concentrate my energies on those that are most hopeful. I am sure that you at home will

help, by remembering occasionally to pray that, as we go day by day, we may believe in God and wait patiently for Him.

#### THE FEARFUL GODDESS.

The other day near here was a *mela*, where hundreds of women went to worship the Kali *deva* (black Kali). She is represented with long black hair, fierce-looking eyes, prominent teeth, her tongue protruding about a foot's length out of her mouth, in one hand a knife with which she desires to cut off everybody's head, in the other hand a basin, in which she catches the blood which flows from her victims. She not only murders by beheading, but sends such diseases as small-pox to destroy people. On this *mela* day her subjects were thronging about her, making offerings to appease her wrath. It was pitiful to see how the women really believed in it. The priests in charge of the idols fared sumptuously. They stood behind and immediately snatched up the offerings, foods, sweets or fuel, and placed them in bags. They acted like so many vultures. What they did not care to use themselves, they took back to the bazaar, to sell and pocket the money for their own use.

#### WITNESSES FOR JESUS.

We went more to see than to try to preach in such crowds, confusion and noise. But as we passed along we would hear from one and another, "*Yisu Masih, Yisu Masih, wuh Masih hain*"—Jesus Christ, Jesus Christ, they are Jesus Christ. Little did they understand what they were saying, and that they could not have honored us more. "Christ liveth in me," and may we more and more be worthy of His name which we love so dearly. As occasion permitted, we went among little crowds of women who would be sitting apart resting. We talked Christianity, recited Bible verses and sang *bhajans*. Imagine my surprise to find how unwilling the men were to have their women listen to us. When I asked one man if he was afraid of us, he said, "Yes, I am afraid; you tell our women that they mustn't worship their gods, but believe in Jesus Christ."

Miss Belz has been working here faithfully nearly thirty years. Every one seems to know her. It looks to me as though she had about fulfilled her commission to Etawah to "preach the Gospel to every creature," though many are in such ignorance and darkness that every time you visit them they act as though they were hearing for the first time. The Lord is already answering our prayers. Several during the past year have become Christians, and we are expecting more. Christians have been led to see in one way and another the great

importance of Bible study and prayer. We are thankful that most of the families are giving a tithe, or nearly that, to the Lord. They are great lovers of *rupees* and *pice*, and when the subject of giving was first proposed, they said the Lord wanted our hearts and service, but what could He do with our money? Mr. McGaw told them if they thought the Lord did not want Christians to give Him their money, he would send word to America, at once, that the Lord did not need their money for India's Christianization.

Since last Annual Meeting we have had Mr. and Mrs. Ely with us, they sharing our home this year. We appreciate having them. No doubt you remember their coming out a year ago last November.

P. S.—What have I done! written a whole letter and not told you anything about our four months' old son, Wilbert Hersman McGaw. And I assure you he is worth mentioning. I think every home needs the babies, especially the American ones that are in India.

#### KOREA.

DR. ALICE FISH WROTE FROM CHANDARRY, near Seoul, April 26:

Last Saturday I came down here to Chandarry, a little village three miles outside the city gate. Here Mr. Ko, a Christian man, lets me rent a tiny room in his house, and I am going to live here for awhile where I can be right among the people, not hear a word of English and can hear Korean from morning till night. My teacher comes to me every day, and I have a boy of fifteen years to run errands and be my means of communication with the city.

Mr. Ko's wife is an earnest Christian and a lovely character. She has gone among the villagers so faithfully that Dr. Whiting, in her itinerating, has found a number of believers through this woman's words.

How much Christ means to the people, even now and here, we cannot begin to realize till we come close to them and learn more of the barrenness of their lives without Him.

Last evening, in prayer meeting in my room, after we had sung awhile, I read from John, third chapter, and Ko's wife explained the verses. How the faces brightened as the women listened! One woman said to-day, "My clothes and skin are very bad, but within, in my heart, all is very good, because I believe in Jesus." Yesterday I stopped by the roadside to greet a woman who was gathering greens, and could understand just enough of her reply to know that she said, "Lady, you and I are sisters, are we not? for God in heaven is your Father and mine."



# HOME DEPARTMENT

THE MISSIONARY PRAYER-MEETING FOR SEPTEMBER.

**General Subject**—Missionary Educational Work.

- (a) Influence of the Gospel in awakening thirst for education.
- (b) Importance of reaching the young.
- (c) Different grades of schools in mission fields and their advantages.
- (d) Schools as evangelistic agencies.
- (e) The element of self-support.

**Prayer**—for missionary teachers, that they may be happy in their schools, be delivered from personal ambition, and exercise unfailing gentleness with pupils and their parents.

**Prayer**—for pupils, especially those receiving their last year of instruction.

## Young People and Missions.

“Missionary meetings are so dull!” So says many a member of our young people’s societies. Why not then devote a year—one solid year to proving the contrary? Such an important point is gained when *interest* is secured, that we may well consider no effort too great which helps to arouse it.

Meetings to  
Arouse Interest.

In the first place then, O chairman of the missionary committee of a society not yet interested, bring all your powers to bear upon the selection of *topics* for the year. But, you say, “Countries” are good. Yes! and the Board’s “Topics” are good. Again, yes! perhaps even better than the countries; but best of all for *you*, will be those *you* shall choose. And, for *this first year*, do not be denominational. Be *missionary!* never fearing that in thus laying broad and deep foundations you will become disloyal to your own Church, for the contrary is true.

Choice of  
Topics.

Look over the whole wide fascinating field and select therefrom ten or twelve *large* subjects. Do they seem *too large* and difficult—away beyond you, indeed? No matter!

How to  
Select.

*Take them*, and, having committed yourself, do your utmost to compass them. In this vigorous exercise you will *grow*; ditto your committee; ditto your society, and it will be strange if, at the end of the year, a strong healthy missionary spirit is not your distinguishing characteristic.

You may anticipate difficulty in finding subjects; you need not, for as you study they will fairly bristle about you until you wish that you had twenty rather than ten meetings to provide for. To illustrate, a partial list is given.

A List used by  
One Y. P. A.

- I. “Missionary Ships.”
- II. “Development of the Missionary Idea.”
- III. “Injuries inflicted upon heathen nations by Christian nations.”
- IV. “Steam-power and Electricity in Missions.”
- V. “Does interest in Foreign Missions prevent love for work at home?”
- VI. “Bible Translation.”
- VII. “Missionary Mottoes.”
- VIII. “Signs of Progress all along the Line.”

Having chosen your subjects, proceed to make clear to your committee the way in which they should be worked out. Have one rule; that nothing shall gain entrance to any meeting which does not bear directly upon the subject. Stick to this rule, and you will find that your society has *learned something* of as many aspects of missionary work as have been presented. Every Bible text, every hymn, poem, picture, diagram, or other illustration, has brought out some portion of your subject, leaving the impression as a whole clear and sharp, and certain to be remembered.

Standing  
Rule.

✕

Think up the one talent (at least one) possessed by every member of your society, and work it in so that it shall contribute to the interest of meetings. Remember that ideas enter through the eye as well as by the ear, and keep a sharp lookout for talents that lie in this direction. Fifty persons helped to make "The Development of the Missionary Idea" the stirring meeting it proved to be—and it

All Talents  
Utilized.

goes without saying that, in consequence, at least fifty persons were "interested in missions" that time. Finally—or should it be firstly?—read, *read*, READ missionary books; study missionary methods; look at everything through missionary spectacles and be willing to be considered a person of one idea. And why not? For it is the Missionary Idea, and there can be none greater.

*Katharine R. Crowell.*

EAST ORANGE, N. J.

## A GRAFTON AND NEWTON STORY.

"It seems to me, Edith, the women in your church do nothing but go to missionary meetings. Every time I am here the minister reads a notice of either Home, Foreign, or McAll or something! I should think you would be tired of the very name of missions! Do all the ladies of the congregation who are so cordially invited, attend?"

"No, Helen, they do not; I wish they did. Even here, where missionary meetings are unusually interesting, I think, there are a great many women who are quite in sympathy with you."

The foregoing conversation was carried on one bright Sabbath morning, as the two ladies came out of the church in Grafton. Helen Townsend and Edith Lawrence had been friends from childhood, and, until Edith became Mrs. Townsend, they were almost inseparable. But with marriage came removal to a distant city and then the two friends saw each other only during the annual visit upon which Edith always insisted.

Edith was a very earnest missionary worker and the one drawback to her complete enjoyment of Helen's visit was the inevitable occurrence of the meetings in which Helen was entirely uninterested. The conversation of that Sunday morning came to a sudden end as the friends were joined by some acquaintances, and nothing further occurred to renew it. However, during the interval of three days, before the missionary meeting referred to, both guest and hostess did a good deal of thinking.

There had always happened to be an invitation for Helen for that particular afternoon so there had never been any reason why Edith should absent herself from meeting nor why Helen should

make a martyr of herself by going. This year, the acquaintance who always came to the rescue was out of town.

Edith decided to stay at home, as Helen expected to leave her on the next day, and Helen decided to go because she could not feel comfortable in keeping Edith at home. On Thursday morning as they sat in the pretty breakfast room, Helen said suddenly, "Edith, I think I'll go to your missionary meeting this afternoon; I have some curiosity to see what you call 'unusually interesting meetings.'"

A sudden hope sprang up in Edith's breast, but she quietly replied, "You know, Helen, I shall be very glad to have you go if you think you would enjoy it."

"Oh! I said nothing about enjoying it," returned Helen mischievously, "I said I was curious about it!"

As they were walking towards church that afternoon Helen said, "I don't want you to think I disapprove of missionary meetings, for I do not; I always pay my membership dues but the going is quite another thing. There is no use in my going for there is absolutely nothing which I could do in a missionary meeting."

"No," she repeated, as they went into the attractive lecture room, "there is nothing I could do in a missionary meeting."

They were cordially greeted by the ladies and Helen missed the solemnly pious atmosphere she had anticipated. Chairs were arranged informally, there was a bunch of dainty wild flowers on the table and a really artistic map of India decorated the wall.

With the opening hymn another surprise awaited Helen, for instead of one

of the Moody and Sankey hymns which she had supposed would be in order, familiar words were set to one of Mendelssohn's lovely airs. She was fond of music and at once her rich, carefully trained contralto joined the other voices. As she sang she remembered her last words on entering the room, and a small but distinct voice seemed to say in reply to them, "You could sing, you could do *that*."

Then a paper was read, a thrilling account of the treatment of women in the Orient. The reader had a good voice and used it with excellent effect. Helen listened with interest for she was an exceptionally good reader herself and was always on the programme in her club at home in the entertainments which they frequently gave for charitable objects. As she thought "That was read well, but I could make it twice as effective," that same small voice replied, "Yes, you could do *that*."

Then a delicate-looking girl gave a personation of a Hindu woman. Helen followed every word and gesture with critical ear and eye and as the young lady sat down, she said almost unconsciously to herself, "That was very cleverly done," and the persistent voice answered, "Yes, you could do *that*; you could do it even more cleverly."

Other things interested Helen Lawrence. Once the tears came to her eyes at a pathetic little incident of work among the children, and the hot blood rushed to her face when the leader in earnest prayer, remembered "the many women in the Presbyterian Church who are not interested in missions." Altogether it was a rather uncomfortable hour.

As the friends walked home Helen said, "I know the meetings at home are not half so good nor so well attended as yours."

Edith smiled. "Why no, Helen, they cannot be, since you, a member of the church, and one who does not disapprove of missions, have never thought of going to one."

Helen colored but did not reply, and Edith, taking advantage of her friend's willingness to listen, went on to tell her of some things which had contributed to the success of their meetings: how much the map talks had done to make people familiar with mission countries and stations; how well written papers and informal talks on the life and customs of the people had promoted interest; how missionary letters had given personality to workers on the field, and the occasional presence of a missionary had imparted reality to the work and deepened the sense of personal responsibility. She said the trial of rotary leadership had proved a great success and now, in one year, instead of the few stand-bys fifty-two different persons had taken part in the meetings.

Helen listened attentively but said nothing, and the next day the friends parted. But the seed was sown.

Ladies of the missionary society of the church in Newton were not more astonished and delighted at the sudden appearance of Helen Lawrence in their midst than was Edith Townsend when a letter came from her friend saying, "I have surrendered, Edith. Please write out some more of your missionary methods and I shall try to get all the ladies of our congregation to attend."

*Louise H. C. Buell.*

SCRANTON, PA.

## MAPS, AND WHERE TO GET THEM.

1. A colored map of the world, on the Mercator projection, published specially for the Board of Foreign Missions, has given general satisfaction. Price \$4. Order from the Treasurer, Mr. Chas. W. Hand, 156 Fifth Ave., New York.

2. Wall, cloth, maps for use in lecture room or auditorium, each country by itself, in outline; showing Presbyterian mission stations. Ten in a set, besides Alaska and Arabia. Admirable maps, "no complaint ever received." Two sizes, respectively, \$4.00 and \$3.00 apiece. Made to order. Send to Miss H. P. Mitchell, 515 Woodland Terrace, Phila.

A set of the above, somewhat worn, may be loaned from the Women's Board of Foreign Missions, 156 Fifth Avenue, New York, by paying thirty-eight cents postage.

3. Map of the world, linen, 27x15 inches, showing in colors what portions are not evangelized. Price 50 cts. Baker and Taylor Company, East 16th St., New York.

4. Maps for library use—Bartholomew's first-class work, in colors, twelve in a set, Presbyterian stations marked; in a handsome limp cover. Price 50 cts., or ten cents each sheet. Order from Foreign Missions Library, 156 Fifth Ave., New York.

## SILVER ANNIVERSARIES.

*Cleveland, Ohio.*—The Presbyterian Society celebrated on April 5. Of its thirty-one auxiliaries, fifteen are on the honor roll as having organized during the first year of our history. During the twenty-five years there have been but two presidents, the first, Mrs. E. H. Huntington, serving faithfully in the work until three years ago, while our corresponding secretary gave us her 25th report. Of the officers who came before us each year with their annual reports, only one, Mrs. Potter, our treasurer, has been called to her reward while in active service.

Our gifts for these twenty-five years have amounted to \$79,098.56, and a special collection of \$507.34 was given as a Silver Anniversary offering.

*Jessie Parmelee Chambers.*

*Newark, N. J.*—At the Park Church the Auxiliary Society completed its twenty-fifth year in March, and as this is an occasion which every one feels must be celebrated, the members exerted themselves so that all could participate in these festivities.

On the evening of March 3, a sociable was held in the lecture rooms of the church, when silver envelopes (which had been distributed universally among the congregation) were handed in with an offering enclosed. Dr. Mary Niles from Canton, China, delivered an address and solos were sung, after which light refreshments were served.

On Sabbath, the 13th, the regular anniversary exercises were held in the church, when Dr. French, the pastor, presided. Reports of the secretary and treasurer were read, showing a considerable advance in the society during the quarter of a century. Dr. Arthur Brown was the speaker and as usual his remarks were full of inspiration. The general offering taken, combined with that of the envelopes, enabled the society to send one hundred dollars to the Board for the debt of the Presbyterian Society.

*(Mrs. E. W.) — Franciscoe.*

*Carrollton, Ohio.*—The Auxiliary celebrated by an evening service in the church, March 18, closing with a social hour and refreshments. The roll-call of original members was responded to by those present with Scripture passages, and by letters or messages from the ab-

sent. Twelve had been called to their home on high. A regular programme was carried out which included "The History of the Society," by the secretary, Miss Lizzie Rutan. The total contribution to missions has been less than \$900, and the Silver Offering was about \$25.

*Waverly, N. Y.*—The Auxiliary Society of the First Church celebrated last December. This was the first woman's society formed in the Presbytery of Binghamton. The exercises on its twenty-fifth anniversary were of much interest. A generous thank-offering was taken, and many were filled with a spirit of gratitude that they had been led to engage in a service so blessed.

*S. P. Elmer.*

*Yellow Creek Church, Ohio.*—The society celebrated on the evening of January 5, '98, being the first to organize within the bounds of Steubenville Presbytery. The meeting was opened with a praise service. The programme consisted of recitations, a history of the Society, greetings from former presidents, and papers on the following subjects: *Our Measure of Interest in Foreign Missions, Woman's Relation to Foreign Missions, and The Great Commission.*

The music was appropriate, consisting of congregational singing, a quartette, and a solo, "Who Will Send or Go?"

Deep interest prevailed throughout the meeting and at the close a thank offering was raised which amounted to \$18.

*M.*

*Dunlap, Ill.*—The society of Prospect Church celebrated last November. Saturday afternoon a goodly number of women gathered at the parsonage for their regular meeting, which was more than usually interesting. A poem by Miss Julia Johnston was read, some statistics were presented, a glimpse of Japanese life was given, a selection read; the president, Mrs. Joche, showed and explained some African curiosities. As the hour was getting late, it was deemed best to omit the remainder of the programme. The ladies had brought well-filled baskets, the gentlemen came in the evening and a bountiful refreshment table was spread. As it was Saturday evening the company dispersed early.

Sabbath morning the pastor, Rev. R.

C. Townsend, preached a missionary sermon. The evening meeting was under the auspices of the Woman's Society. A history was given by Mrs. Keady. An original poem by Mrs. Geo. Yates was read. An interesting feature was greetings from former members of the society—Mrs. d'Albinos of Montreal, Mrs. Jones of Hoopston, Ill.; Mrs. Winn, Madison, Wis.; Mrs. Nevins, Cal.; Mrs. Lester Yates, Fla.;

Mrs. Cooke, Neb., and Mrs. Smith, Col.—all of whom had held office in the society. The roll of charter members was called and responded to by verses of Scripture from those present. Six of the original members are still with the society. Its first president, Mrs. Eliza Dunlap, is still an active worker and gave us a few words of greeting. A liberal collection for foreign missions was taken up. *L. J. Townsend.*

#### A DOZEN QUESTIONS FOR MISSIONARY MEETING.

How was expense for the women's class at Pyeng Yang provided for? How many came and what distances? How did Mrs. Baird like it? Page 201.

What is the last news from Whang-hai, Korea? Page 202.

Compare the subscription for Pyeng Yang church with figures in this country. Page 202.

Mention some reflex advantages of foreign missions. Pages 203-205.

What significant difference between the dress of Christian and non-Christian women in India? Page 208.

Where are heathen women skillful with the needle? Pages 205-208.

Who exposed the deception of the sweating idol? Page 209.

On what terms does the Korean gentleman live with his wife? Page 213.

What novel method was used in India to keep children asleep? Page 214.

What was Miss Wight's motto? Page 216.

To whose efforts were thirty-two conversions due? Page 217.

Beside what river did Mr. and Mrs. Dodd part from Christian people and for how long? Page 217.

#### ARRIVALS:

#### SINCE LAST MONTH.

June 4—At San Francisco, Miss Margaret J. Morrow from Allahabad, India. Address, Ainsworth, Ohio.

June 8—At Vancouver, B. C., Rev. G. W. Fulton and family from West Japan. Address, Portland, Oregon.

June 25—At San Francisco, Rev. B. C. Henry, D.D., Mrs. Henry and Miss Julia Henry. Address, St. Helena, Cal.

July 2—At New York, Dr. S. F. Johnson and family from Efulen, Africa. Address, Los Angeles, Cal.

Rev. W. C. Johnston and family from Efulen, Africa. Address, Clifton Springs Sanitarium, N. Y.

#### DEPARTURES:

June 8—From San Francisco, Rev. and Mrs. W. F. Gates, returning to Guatemala.

June 18—From San Francisco, Rev. W. O. Elterich and family, returning to Chefoo, China.

June 18—From New York, Rev. and Mrs. W. S. Nelson, returning to Tripoli, Syria.

June 30—From New York, Rev. and Mrs. Robert F. Fitch, by way of Europe, to join the Central China Mission.

July 7—From San Francisco, Rev. and Mrs. D. L. Gifford, returning to Seoul, Korea.

#### RESIGNATIONS:

Dr. and Mrs. Robt. Coltman, Peking, China. Appointed 1885.

Miss Stella M. Thompson, Osaka, Japan. Appointed 1895.

#### DEATH:

June 6—At Landour, India, infant son of Rev. and Mrs. Walter J. Clark, Lodiana.

### To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

#### From Philadelphia.

Send all letters to 501 Witherspoon Building, Philadelphia. Directors' Meetings will be omitted July, August and September; also monthly prayer-meetings of July and August.

LET ALL TREASURERS kindly remember that it is *now* necessary to put a *two cent* revenue stamp on each check sent.

BEFORE these lines are read, a circular will have been received by the secretaries of all Auxiliaries and Bands supporting *special work*, and we earnestly request that the subject be considered at your next meeting, and the attached blank filled and returned promptly.

We are confident that this new method of arranging our *special work in classes* will be

an advantage to all concerned, and trust that our workers will approve and heartily accept it. In sending money always designate the class of work for which it is intended. We specially request that all Sabbath School money be sent direct to Mr. Hand, Treasurer of the Board of Foreign Missions, and *not* to presbyterial treasurers.

MRS. ROBERT FITCH, who, with her husband, is about to sail for China, has been adopted into our missionary household. Very natural it is for us to embrace this newly married missionary in our sympathies and prayers, as the interests of the Fitch family have been closely interwoven with those of our society since its first organization.

WE were glad to welcome at our recent prayer meeting Mrs. Perry, formerly our missionary in Liberia, but who now finds a place of usefulness in America.

LET every one, old and young, be her own map-maker with the aid of our new *relief maps* and a paint box, using the latter to form rivers, add mission stations, etc. *Relief Maps of Syria (Holy Land) and Asia*, 10 cts. each; *South America and Africa*, 5 cts. each. Other countries not yet ready.

A LEAFLET, *Kim Long Suu*, is ready, 2 cts. each (Hero Series). The story of this faithful Korean will be acceptable in making up the August programme; also the topic leaflet, *Reflex Advantages of Foreign Missions*, 2 cts.

The *Missionary Posters*, 10 cts., which met with such acceptance at Trenton Assembly, have been revised to date, and are on our shelves ready for orders.

### From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

THE joyful knowledge that we closed our year with an advance must not give an excuse to fold our hands, but spur on to greater gifts, with prayer. The article in *The Interior*, of May 19, page 642, "The King's Business," written by Mrs. Herrick Johnson, needs to be read in every society and acted upon.

REMEMBER what was said a year ago in these notes; every one who is a member of the Church, must, by virtue of her vows, work as well as pray for missions—"preach the Gospel to every nation."

A LADY who had exchanged smiles with a three-year-old boy who lately moved into her neighborhood, overheard him say to his mother as she passed, "That's the lady I've been getting acquainted with." Undaunted by the failure of the Church to send forth their waiting comrades, certain Student Volunteers have freely undertaken, as a vacation pastime, to "get acquainted with" the churches and make them so familiar with missions that the acquaintance shall become lasting friendship for this cause.

These students visit a church, spending two or more days learning what missionary literature is at hand, urging the getting of more, soliciting subscriptions to the magazines, putting missionary libraries of interesting books into families and Endeavor Societies, and in many ways stimulating zeal. They send in weekly reports and thus we know what they are accomplishing and feel sure that their work will be of lasting benefit.

THE birthdays for this month are Mrs. Eckels, of Siam, the 8th; Mrs. J. N. Hayes, of China, the 12th; Miss Pratt, India, 14th; Mrs. Swallen, Korea, 16th; Mrs. Laughlin, China, 17th; Mrs. Wilson, Persia, 24th; and Mrs. L. J. Davies, China, the 30th.

IF any secretary has not received a copy of the Annual Report please let us know and a duplicate will be forwarded. If any honorary or life members wish a copy and will send requests with address, they will be supplied. Address, W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

### From New York.

The Wednesday meetings will be omitted during July, August and September. The rooms will be open all summer, except on Saturday afternoon. Send letters to Room 816, 156 Fifth Ave.

CIRCULARS have been sent to all our Auxiliary Societies explaining our new classification of the special object work. It is believed that this will be found much more satisfactory than the old system. The broader view of our work is a most desirable end to be attained. We need constantly to remind ourselves that the "field" is the "world" and not one small corner of it.

NEW work for the coming year includes for Africa, a hospital at Batanga, a day school at Bata and boat itinerating at Angour; in China, completing the hospital at Lien Chow, a day school at Nanking, a village school for girls at Wei Hien, a house at Kiungchow, on Hainan.

EVERY Presbyterian woman within the limits of our Board, should by this time have received the appeal for medical missions which is again the object of the "Summer Special." Will you not this year make your gift one of gratitude? If free from illness, put the largest sum you are able to in the little envelope, that some other woman may be taught to care for her health. If recovering from an illness, the cost of a doctor's visit or the price of a bottle of the medicine that helped you, sent in this way would be a practical help to those who now have no help in their suffering. And the best part of it all is that, with the healing of the body goes the saving of the soul, for our medical missionaries carry the Bible every where with the medicine case.

It would be interesting to all Auxiliary workers if the Annual Report of Brooklyn Presbytery could be widely distributed. Especially helpful is that part of the corresponding secretary's report where she gives extracts from the answers received to the following questions which were sent to each group of workers: "How does your garden grow? What fruits and flowers have you gathered, and by what methods of cultivation have the results been obtained? These methods differ widely, including the "circle" plan, look out committees, the use of monthly envelopes, circular letters, tea-up times and public meetings.

SPECIAL leaflets: For August we have on Korea, *Historical Sketch*, 10 cts.; *Question Book* and *A Forward Movement in Korea*, each 5 cts., 50 cts. per dozen; *Girls and Women of Korea*, 2 cts., 15 cts. per dozen. Also the *28th Annual Report of our Board*, 15 cts.

And we shall have by August 1st, a leaflet on *The Reflex Advantages of Foreign Missions*, 2 cts., 15 cts. per dozen.

### From St. Louis.

Meetings at 1516 Locust street, Room 21, the first and third Tuesdays of each month, at 10 A.M. Our meetings will be held regularly during the summer months. Leaflets and missionary literature obtained by sending to above number. Visitors and friends always welcome.

AN effort has been made to increase the attendance at our Board meetings, by each member specially inviting the workers in her own missionary society. The plan has been successful.

OUR *Twenty-first Annual Report* will be in the hands of many of our members before this issue reaches them. Societies would do well to, at least, supply their president with a copy of the Report.

AT one of our late meetings our president gave a most interesting and inspiring account of the missionary meetings held during the General Assembly at Winona.

MUCH of the time of the business meetings of the past month has been occupied in making arrangements for new missionaries and helpers to take the places of some of our beloved workers, who have been compelled to resign on account of ill health, and also to supply the place of some who have been called to their heavenly rest. Our societies will have opportunity to take up new work in this connection.

WE greatly desire and shall make earnest effort to increase, by two thousand dollars, the amount raised by our Board so as to bring up the total amount for the year to \$12,000. This will only be possible by the earnest prayer and hearty co-operation of all the societies.

MISS BATES and Miss Cole of Siam greatly desire to be remembered constantly in our prayers, for them and their eighty pupils. They say, "we need your prayers more than anything else in this wide world." Miss Griffin of Laos, after a year's rest in the home land, says, "It is good to be back at work again." Miss Hattie Ghormley's health is greatly improved since her trip to the mountains last summer. Miss Demuth of Persia is in full charge of the school at Tabriz now.

IF any information is desired concerning the Traveling Missionary Library, address the chairman, Mrs. H. F. Williams, 1516 Locust St.

FOR August meetings we have the following leaflets: *Girls and Women of Korea*, price 2 cts.; *A Forward Movement in Korea*, 6 cts.; *Historical Sketch of Missions in Korea*, 10 cts.; *Questions and Answers*, 5 cts.; *Foreign Mission Fields*, 1 ct.

IF you have failed to receive your Annual Report for your society, as secretary you will want it very much, so don't fail to send to address at head of these notes for a Report.

### *From San Francisco.*

Meetings at 10 A.M. each Monday, at 9:20 Sacramento St. Business, first Monday in each month. Executive Committee, third Monday.

THE June meeting of the Occidental Board was a memorable occasion in that it was a strangely mixed meeting of missionary enthusiasm and patriotism. "With soldiers to the right of us and soldiers to the left of us"—soldiers drilling in our parks and our very streets, soldiers in our churches, our Sabbath-schools, our Christian Endeavor Societies—we cannot help but feel patriotic; it is in the air. Then we came to this meeting and found present Rev. W. B. Boomer (Mrs. Boomer was detained from meeting) of Chili, S. A., and Rev. and Mrs. W. F. Gates, of Guatemala, missionaries to Spanish speaking people, en route to their respective countries—taking the "longest way round as the shortest way home"—during these war times. These workers spoke earnestly of their people, who have

been three hundred years under the influence of Romanism but who are ignorant of the first principles of Christianity. Miss Woods of San Francisco, having visited Cuba somewhat recently, gave us a very instructive talk on Cuba, illustrating by maps and photographs of Morro Castle, Santiago de Cuba and other places of interest to us now.

THE exercises by girls of the Home were of a patriotic nature, little four-year-old Henry (our one boy of the Home) waving his flag and saying "I'm like the other boys; I can march and wave my flag and say 'Hurrah for these United States,'" was certainly appropriate for the occasion.

THE following is the report presented at the meeting by the Secretary of the Occidental Red Cross League at the Home:

"We have organized a Red Cross Society and the name of it is the Occidental Red Cross League, and the names of our officers are: President, Yuen Quia; Treasurer, Kum Yoke; Secretary, Kum Ying. We have thirty-five members; some of them are girls that used to live here but are outside now. And we have already made one dozen fever belts, and expect to make some little housewives. We expect to put threads, needles, pins, buttons and safety-pins in them. We all try to help the soldiers all we can by sewing for them, and we love to do it because we know it is God's work.—KUM YING, Secretary."

They are very enthusiastic and wear little Red Cross pins. Some of the soldiers of Tennessee recently visited the Home and the verse given them by one of the girls was: "God is our refuge and strength, a very present help in trouble." Surely a comforting message for the boys in blue as they sail away from their homeland.

MRS. CONDIT reported, with much evident pleasure, that all the offices of every Presbyterian Society under the Occidental Board are filled. May this complete corps of workers make the work to abound in our realm.

VERY pretty illustrated cover certificates of Baby Mission Bands have been issued by the Occidental Board to be given to each child who is made a member by the parent, guardian or friend paying one dollar per year. Mrs. M. E. Posey, 560 E. Second St., Oakland, has been appointed chairman of Baby Bands Committee. Write to her for further information.

### *From Portland, Oregon.*

Woman's North Pacific Presbyterian Board of Missions. Meetings on third Tuesday of each month, at the First Presbyterian Church. Visitors welcome.

THE June meeting of our Board was a most lovely one, in the truest sense. In the opening devotional exercises led by Mrs. Montgomery, our missionaries were all tenderly remembered in prayer, and in the Bible lesson and comments the need of divine help for workers at home, and especially those who fill places of peculiar responsibility, was dwelt upon.

DURING the reading of the Minutes a most delightful interruption and surprise, to most of those present, occurred in the entrance of our president, Mrs. W. S. Ladd, who has just returned from her long visit in New York,

The secretary, with a welcoming smile, paused in her reading. The associate-president, Mrs. S. T. Lockwood, rose from the chair, and as by one impulse the whole assemblage of ladies followed her example. Mrs. Lockwood spoke of our "loneliness" during the absence of Mrs. Ladd and our joy over her return, and the president responded in a few simple words, expressing her gladness in seeing the familiar faces and hearing the familiar voices once more, and assured the Board that though she could probably never again assume the same active duties as in the past, her warm sympathy and co-operation would be at all times enlisted in the work.

Sumptuous baskets of roses, and great jars of sweet-peas and canterbury-bells, upon desk, mantel and piano smiled a silent welcome in accord with the gladness of the hour.

As had been promised, there was quite a "feast" of news from our missionaries. Dr.

J. Hunter Wells of Pyeng Yang, Korea, wrote of the deep spiritual blessing experienced by the missionaries there during the week of prayer, when they felt in a most precious manner the power of the constant prayers offered for them at home. Dr. Wells also reminded us of the need of prayer that the impending supremacy of Russia over Korea may not shut out the free course of the Word.

An interesting personal letter was read from Mrs. Andrews, stating that she is now principal of the girls' school at Allahabad, and that Mr. Andrews has been obliged to go to Vienna for treatment of his eyes. Mrs. Andrews would be glad if our societies would send a Christmas box for her girls.

Mrs. HOLT, matron of the Chinese Woman's Refuge Home, reported the rescue of two women, one a Japanese who has been assisted to go home to her mother in Japan, the other a Chinese woman who is still in the Home.

## NEW AUXILIARIES AND YOUNG PEOPLE'S SOCIETIES.

### DELAWARE.

Glasgow, Loyal Workers.  
West Nottingham, Snowdrop Bd.  
" " Girls' Bd.  
C. E.—Dover (Jr.); Red Clay Creek; Smyrna; White Clay Creek.

### DISTRICT OF COLUMBIA.

Washington, Eekington, Jr. C. E.

### FLORIDA.

C. E.—Green Cove Springs; Auburn; Sorrento.

### ILLINOIS.

Whitchall.

### INDIANA.

Brazil, Penny Helpers.  
Columbus, Mission Band.  
Hammond, Young Misses Society.  
Hebron, 1st and 2d Sections.  
C. E.—Connersville, German Ch.; Crawfordsville, 1st (Jr.); Dunlapville; Elwood; Forest Hill, Union; Franklin (Jr.); Goshen; Hanover; Jeffersonville; Ladoga; Lafayette, 2d Ch.; Lawrenceburg; Lebanon; Liberty, 1st Ch.; New Albany, 2d Ch.; New Albany, 3d Ch.; North Indianapolis, Home Ch.; Ossian; Paoli; Reese's Mills, Sugar Creek Ch.; Remington; Rising Sun; Rockport; Rushville; Shelbyville; South Bend, 1st Ch.; Sullivan; Treaty Station, Liberty Ch.; Waveland; Williamsport; Worthington.

### KANSAS.

Atchison.

### MARYLAND.

C. E.—Aberdeen Grove (Jr.); Emmitsburg; \*Chesapeake City; Kensington.

### NEBRASKA.

Ceresco.

### NEW JERSEY.

Cranbury, Fruit Glenners.  
" " 1st Ch.; Willing Workers.  
Franklin Furnace, Bd.  
Harmony, "Do What We Can" Bd.  
Mansquan, King's Daughters.  
Newton, Bright Star Bd.  
Tuckerton, "I. A. H. Circle."  
C. E.—Elizabeth, Greystory;  
\*Plainfield, Warren Chapel; Ranway, 2d Ch. (Jr.); Passaic, Wallington; West Milford (Jr.); Delanco; \*Freshhold; Jacksonville; \*Jamesburg (and Jr.); \*Lakewood; \*Mt.

\*Transferred from Assembly's Board.

Holly; Chatham (Jr.); \*East Orange, 1st Ch.; \*Pleasant Grove; \*Rockaway; South Orange, Trinity; Bloomfield, Westminster; Montclair, Trinity; Newark, Bethany; Newark, 5th Ave. (Jr.); \*Amwell, 1st; Amwell, United, 1st; Smyrna, 2d; Bound Brook (Jr.); Dutch Neck; Ewing; Flemington; \*Frechtown; \*Hamilton Square; \*Hopewell; \*Kingston; Lawrenceville; \*Milford; New Brunswick, 2d (Jr.); \*Princeton, 2d; \*Stockton; Trenton, 1st (Jr.); \*2d; \*4th; \*5th; \*Branchville; Phillipsburg, Westminster; Stewartsville; \*Stillwater; \*Blackwood; Bridgeton, 4th (Jr.); \*Millville; Williamstown (and Jr.); \*Armagh; \*Blairsville; \*Latrobe; McGinness (Jr.); \*New Florence; \*Wilmerding.

### NEW MEXICO.

Albuquerque.

### NEW YORK.

Bay Ridge Ch.  
Brooklyn, Mem'l, 24th St. Branch.  
" " Siloam Ch.

### NORTH CAROLINA.

Marshall, Walnut Spring Sch.  
Weaverly, Britain's Cove,  
Girls' Bd.

### OHIO.

Crestline, Y. L. Bd.  
Delta, The Sunbeam.  
South Charleston, Violet Bd.  
Springfield, Alex. Proudit Bd.  
" " J. Alex. Proudit Bd.  
" " Boys' Bd.  
C. E.—Bryan; Bryan (Jr.); Delta; \*Grand Rapids; Hicksville; Hologate; \*New Baltimore; Paulding; Paulding (Jr.); Pemberville; Toledo, Collingwood Ave.; Toledo, German; West Bethesda; Portsmouth, 2d; Bellaire, 1st; Kirkwood (Jr.); \*St. Chairesville; West Carlisle; Gallipolis (Jr.); Tupper's Plains; \*Bucyrus; Crestline; De Graff; Gahon; Bloomingburg (Jr.); Chillicothe, 3d (Jr.); \*Cincinnati, Central; \*Springdale; \*Akron, 1st; Akron, Central; Ashtabula; \*Cleveland, Windermere; Solon; S. New Lyme (Jr.); \*Willoughby (Jr.); \*Central College; Circleville (Jr.); Columbus, 2d; Lancaster; Mt. Sterling (Jr.); Plain City; \*Dayton, 4th; Dayton, Riverdale (Jr.); \*Springfield 3d; Bloomfield; Chicago; Chicago (Jr.); Fremont; \*Conroy;

\*Middleport; Middleport (Jr.); Columbiana; Concord; \*Ellsworth; Petersburg; \*Poland; Mt. Gilend, (Jr.); Bowling Green.

### PENNSYLVANIA.

Burgess-town, Willing Workers.  
Butler, Helping Hand.  
Concord, Bd.  
Concordia, Mt. Carmel Ch., Bd.  
Kennett Square, Anemone Bd.  
Lycoming Centre, Bd.  
Upper Ten Mile, Clover Leaf Bd.  
Wilkes-Barre, Junkin Bd.  
C. E.—Amity; Butler, 2d; New Bloomfield (Jr.); Chester, 3d Ch. (Jr.); Forks of Brandywine; Glendon; \*Media; \*Middletown; Tonghkenamon; Unionville; \*Du Bois; Emerton (Jr.); \*Marionville; Oil City, 2d Ch.; \*Reynoldsville; \*Tionesta; \*Tionesta (Jr.); Cambridge Springs (Jr.); Edinboro; Erie, 1st (Jr.); Tidouste (Jr.); Westminster; Altoona, 3d; \*Bedford; Coalport (Jr.); \*Millintown; Newton, Hamilton; Glade Run; \*Slate Lick; \*Tunnelton; Washington; Ashley (Jr.); \*Franklin; \*Harmony; Meshoppen (Jr.); Pleasant Mt.; Sayre; \*Tunkhannock; \*Wilkes-Barre, 1st; Ashland (Jr.); Delaware Water Gap; \*Middle Smithfield; \*Bald Eagle; Beech Creek; \*Berwick; Jersey Shore (Jr.); \*Mt. Carmel; Orangeville; Phila.; Bencon Ch. (Jr.); N. 10th St., Patterson Mem'l, Tabernacle, Union, Ann Carmichael; Bristol; Springfield; Allegheny, Westminster; \*Beaver; \*Charleroi; Concord (Pittsburgh) (Jr.); Glenshaw; Pittsburgh, 1st, 2d (Jr.); Valley; Mt. Pleasant; Reunion; Scottdale (Jr.); Union; \*Westfield; Burgess-town, Westminster; \*Forks of Whoeing; Mt. Prospect; Pigeon Creek; Austin (Jr.); \*Connersport (and Jr.); Osceola; Bellevue; \*Hopewell; \*Marietta; Pine Grove; Slate Ridge (Jr.).

### TENNESSEE.

C. E.—Rockwood; Knoxville, 2d; Mt. Bethel.

### VIRGINIA.

C. E.—Charleston, Kanawha, Kanawha (Jr.); Morgantown; \*Parkersburg; Falls Church; Vienna (Jr.); Ballston.

### WEST VIRGINIA.

Cove Ch., Girls' Circle.  
C. E.—Wheeling, 1st.



Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 1, 1898.

[PRESBYTERIES IN SMALL CAPITALS.] \* Indicates Thank Offering. † Debt of Board.

BALTIMORE.—Annapolis, A Lady, 21; Baltimore, 1st (T. O. 10, 62.35; 2d, 23.01; Brown Mem'l, 300, Mrs. E. P. S. Jones Soc., 95, S.C.E., 17.50; Lafayette Sq., 19; Park, 36; Waverly, S.C.E., 7; Chestnut Grove, S.C.E., 5; Hagerstown, S.C.E., 10; Tancytown, S.C.E., 5; "A Woman Suffragist," 75, 675.86  
 BLAIRSVILLE.—Benlah, 15.50; Blairsville, 41.89; Go-or-Scnd Bd., 5.93; Conemaugh, S.C.E., 5; Dorry, 32.35; Ebensburg, 25; Greensburg, 1st, 25; Westm'r, 9.25; Irwin, 6.50, S.C.E., 20; Johnstown, 1st, 25, S.C.E., 10, J-Will-Try Bd., 6.69; Laurel Ave., 5, S.C.E., 10; 2d, S.C.E., 5; Ligonier, 1.10, S.C.E., 3; McGinness, S.C.E., 6, S.C.E., Jr., 10; Murraysville, S.C.E., 5; New Alexandria, 10; Parnassus, S.C.E., 30; Poke Run, 5.83, Silver Links, 1.89; Turtle Creek, 15, 335.93  
 CAPE FEAR.—Shiloh, S.C.E., 1.00  
 CATAWA.—New Hampton, Children's Bd., 1.00  
 CHESTER.—Chester, 1st, 5; Coatesville, 12.50; Fagg's Manor, 35; Lansdowne, 17; Middletown, Perseverance Bd., 6.55, Earnest Workers, 6.55; New London, 8; Oxford, S.C.E., 23.40; Wayne, Helen Newton Bd., 10, Boys' Club, 6, West Chester, Westm'r, 4.18, 134.18  
 CLARION.—New Rehoboth, S.C.E., 3.25  
 ERIE.—Harmosburg, S.C.E., 1.15  
 HOLSTON.—Tusculum College, Y.W.C.A., 3.35  
 HENTINGTON.—Mapleton, S.C.E., 2.50  
 JERSEY CITY.—Kingsland Chapel, S.C.E., 5; Passaic, Wallington Chapel, S.C.E., 8, 13.00  
 LACKAWANNA.—Nicholson, S.C.E., 2.50  
 MORRIS AND ORANGE.—Boonton, S.C.E. Jr., 9; E. Orange, Arlington, 10; Bethel, 5; 1st, 100, Christian League (Y.W.S.), 50; Brick, 100; Flanders, S.C.E., 1; Hanover, Ch. Workers, 6; New Providence, 13; Orange, 1st, Boys' Club, 7, S.C.E., 20; Central, Y.P.S., 25, Woman's Bible Cl., 18; S. Orange, Trinity, 5; St. Cloud, S.C.E., 26, 395.00  
 NEWARK.—Montclair, Grace, S.C.E., 10.00  
 NEW BRUNSWICK.—Stony Brook, S.C.E., 5.00  
 NORTHUMBERLAND.—Danville, Mahoning, 26; WilliamSPORT, Covenant, 20.74, 46.74  
 PHILADELPHIA.—Arch St., 300; Bethany, S.C.E., 25; Bethlehem, Star Bd., 2.27; Central, S.C.E., 5; Evangel, S.C.E., 5;

4th, S.C.E. Jr., 5; 1st Ch., N. Lib., Little Gleaners, 30, S.C.E., 10; Gaston, 7.50; North, S.C.E. Jr., 5; N. Broad St., 87.49; Northminster, 10, Primary Cl., 50; Princeton, 88.41; Southwestern, S.C.E. Jr., Wallace Sproull, 3; Snsqnechumma Ave., 35; Tabernaale, 6.75; Tabor, L.L. Bearers, 15.50; Woodland, 94.25; Coll. Y. P. Rally, 37; A Friend, 5.10, 1,361.17  
 PHILADELPHIA, NORTH.—Ambler, S.C.E., 5; Germantown, 1st, Smmcrville, S.C.E., 18, 23.00  
 ST. CLAIRSVILLE.—Antrim, S.C.E., 14.00  
 SHENANGO.—Clarksville, S.C.E., 20; Mahoning, 15; Neshannock, 21.13, Children's Bd., 10.35; New Brighton, 62.55; New Castle, 1st, Daughters of Lydia, 10, S.C.E. Jr., 5; Princeton, S.C.E., 1.25; Rich Hill, S.C.E., 15; Slippery Rock, 6, Y.P.S., 3; Westfield, 47.45, 216.73  
 SOUTHERN VIRGINIA.—Holmes Mem'l, 1.00  
 WASHINGTON.—Frankfort, Chaney Bd., 2; Washington, 1st, 75, Cornes Bd., 25, Brownson, S.C.E. Jr., 8; Washington Fem. Sem., 5, 115.00  
 WASHINGTON CITY.—Anacostia, Garden Mem'l, 2.90, Guiding Star Bd., 50 ets., Balcott, 5, S.C.E., 5; Eckington, 12.23, S.C.E., 2.70; Falls Ch., 40; Hyattsville, 5, S.C.E., 10; Kensington, Warner Mem'l, 4.25, King's Messengers, 25; Tacoma, Park, 8, S.C.E., 14.80; Washington, 1st, S.C.E., 6.25; 4th, 56.11; 6th, 20, Cheerful Givers, 20; 15th St., 5; Assembly, 10, S.C.E., 2.60; Covenant, 157.50, Y.L.S., 33, S.C.E., 10.99; Eastern, 14, Y.P.S., 3.75, S.C.E., 10; Gunton Temple, 10.10, Y.L.S., 10, S.C.E., 3.15; Metropolitan, 136.78, Mateer Bd., 35; North, 7.50; New York Ave., 104, Y.W. Guild, 12.50, Girls' Guild, 25, S.C.E., 8.68, S.C.E. Jr., 2.50, Bethany, S.C.E., 1.50; Westm'r, 25, S.C.E., 6.25; Western, 15; West St., 27.50, S.C.E. Jr., 3, 918.14  
 WEST JERSEY.—Blackwood, S.C.E., 17.50  
 LEGACY.—Mrs. Elizabeth S. Gamble, Jersey Shore, Pa., 500.00  
 MISCELLANEOUS.—Interest on deposits, 170.90  
 Total for June, 1898, \$4,992.90  
 Total since May 1, 1898, \$6,175.60  
 Mrs. JULIA M. FISHER, Treas.,  
 July 1, 1898, 501 Witherspoon Building, Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to June 20, 1898.

ALTON.—Alton, 8.46; Upper Alton, 5.97; Belleville, C.E., 7.56; Bethel, 4.85; Carlinville, 4.37; Carrollton, 4.95; Hardin, 1.46; Litchfield, 8.73, C.E., 1.36; Sparta, 16.41; Trenton, 2.33; Virden, 9.70, 76.35  
 BLOOMINGTON.—Bement, 4.42; Bloomington, 2d, 20.50, Chimes Bd., 7.05; Champaign, 100.88, Mr. and Mrs. Chas. A. Gunn, 12.50; El Paso, 50 cts.; Pontiac, C.E., 15; Tolono, 8.29, 169.14  
 BOX BUTTE.—Union Star, C.E., 1.45  
 CENTRAL DAKOTA.—Brookings, Good Will Bd., 17; Flaudrean, C.E., 1.13; Huron, 12.15; Madison, 4, 34.28  
 CHICAGO.—Chicago, Bethelchm Chapel, Jr. C.E., 3; Belden Ave. Ch., 5, Busy Bees, 3; Calvary Ch., 1.83; Central Pk. Ch., 10; 2d, 39; 3d, 100, Y.W.S., 104.65; 4th, 59.72; 8th, 15.24, C.E., 25; 6th, 45; 41st St. Ch., 8.75; Englewood, 1st, 5; Joliet, 1st, 20; Kenwood, Jr. C.E., 2; Lake Forest, Steady Streams, 2.57; Mitchell Hall, 20; Lake View, 22.50, Bd., 17.65; Hinsdale, Mrs. Linsley, 1, Dr. Marshall, 4.67; Oak Pk., 45; Peotone, 13.50; Woodlawn, 22.89; Wilmington, Mrs. White, 10, 596.97  
 CORNING.—Creston, 1st, C.E., 6.50  
 COUNCIL BLUFFS.—Atlantic, 4.73; Audubon, 4; Carson, 5; Casey, 1; Griswold, 7.75; Guthrie Center, 3.30; Logan, 2.50; Menlo, 7.63; Missouri Valley, 5; Shelby, 2; Woodbine, 6.95, 49.86  
 CRAWFORDSVILLE.—Dayton, C.E., 12.25; Frankfort, Mrs. J. A. Campbell, 300, 312.25  
 DULUTH.—Duluth, 2d, C.E., 2.50  
 FARGO.—Jamestown, C.E., 10.00  
 FORT DODGE.—Grand Junction, C.E., 8.00  
 FREEPORT.—Freeport, 1st, 15.50; Galena, 1st, C.E., 9.50; Polo, 7.79, 32.79  
 GRAND RAPIDS.—Big Rapids, 2.61; Grand Rapids, 1st, 11.25; Immanuel Ch., 6.65, C.E., 3.15; Westm'r Ch., 34.25, C.E., 8.75, Y.W.S., 2.50; Ionia, 6, C.E., 4; Ludington, 3.10, Bd., 1.03; Montague, C.E., 6.22; Mnir, 1, 80.51  
 GUNNISON.—Gunnison, 5; Ridgeway, 1; Salida, Jr. Aid, 50 cts., 6.50  
 INDIANAPOLIS.—Bloomington, 5.78; Brazil, C.E., 5; Franklin, 37.50; Indianapolis, 1st, 125; 4th, 7.75; Picketts, 3.75; 7th, 20; Mem'l Ch., 9.15; East Washington St. Ch., Jr. C.E., 5; Tabernaale Ch., C.E., 25; Spencer, C.E., 3.50; Whiteland, 2.90, 250.33  
 IOWA CITY.—Davenport, 1st, Y.P.S., 22.50  
 KEARNEY.—Buffalo Grove, Sr. C.E., 4; Central City, 3; Fullerton, 1.54; Lexington, 2.50; North Platte, 3; St Paul, 4; Wood River, 92 cts., 18.96  
 LANSING.—Jackson, 7.92, C.E., 10.84; Lansing, 1st, 6.50; Franklin St. Ch., 9; Marshall, 10.69, 44.95  
 MADISON.—Baraboo, C.E., 1.95  
 MILWAUKEE.—Beaver Dam, 1st, 9.70; Cambridge, Jr. C.E., 1.50; Milwaukee, Calvary Ch., 10; Immanuel Ch., Willing

Workers' Guild, 50; Westm'r Ch., C.E., 5; Ottawa, 4.25, C.E., 2.50; Somers, 5, 87.95  
 MINNEAPOLIS.—Maple Plain, 2.71; Minneapolis, Andrew Ch., 23; Bethlehem Ch., 85 cts.; 5th, 4.48; Westm'r Ch., 87.86, Y.W.S., 25, 143.90  
 MONROE.—Tecumseh, C.E., 10.00  
 NEBRASKA CITY.—Auburn, C.E., 13.01; Lincoln, 2d, C.E., 12.50, 25.51  
 OMAHA.—Craig, 3.62; Fremont, 6.92; Omaha, Castellar St. Ch., 10.40, Jr. C.E., 1.06; Knox Ch., 2.80, C.E., 6.25; Lowe Ave. Ch., 4.80; 1st, 10.32; 2d, 3.20, C.E., 7.75; Westm'r Ch., 15.30; Schuyler, 80 cts.; Tekamah, 2.82, C.E., 3, Jr. C.E., 1.20; Waterloo, 2, 82.21  
 OTTAWA.—Middle Creek Ch., C.E., 15.00  
 PETOSKEY.—Boync City, 1; Cadillac, 7.53; Clam Lake, 2.50, Lake City, 3.27; Mackinaw, 50 cts.; Petoskey, 6, 29.80  
 PUEBLO.—Canon City, 1st, 9; Colorado Springs, 1st, 80, C.E., 30; 2d, 5.75, C.E., 1; El Moro, 5; Florence, 5; La Junta, 1.25; Monte Vista, 5; Pueblo, 1st, 12.50, C.E., 12.50; Fountain Ch., 2.50; Mesa Ch., C.E., 16.30; Westm'r Ch., 3.75, C.E., 2.50; Trinidad, 1st, 3, Victor, C.E., 5, 200.05  
 RED RIVER.—Angus, 4; Crookston, 3.30; Fergus Falls, 11, 18.30  
 ROCK RIVER.—Aledo, 15.50; Alexis, 5; Dixon, 11; Milan, 9.50; Morrison, Jr. C.E., 7; Norwood, 4.06; Rock Island, Broadway Ch., 10.88, Ruth's Bd., 6.25; Central Ch., 2.60; Viola, 75 cts.; Princeton, 7.10, Jr. C.E., 9, 88.64  
 ST. PAUL.—St. Paul, Dayton Ave. Ch., 18.25; House of Hope Ch., 101.50; Westm'r Ch., 6, 125.75  
 SCHUYLER.—Elderville, Wythe Ch., S.S. Bd., 3.55; Fountain Green, 10.50, C.E., 5; Mcomb, 17.50; Mt. Sterling, 18; Quincy, 2.50, C.E., 12.50; Ruschville, C.E., 15, 84.55  
 SOUTHERN DAKOTA.—Marion, German Ch., C.E., 3.00  
 SPRINGFIELD.—Chatham, 6; Farmingdale, 6.25; Jacksonville, State St. Ch., 60.60; Westm'r Ch., 34.65; Mason City, 9, Bd., 1; Springfield, 1st, E. J. Brown Soc., 12; 2d, C.E., 15; Winchester, 2.60, C.E., 1.45, 148.55  
 UTAH.—Ephraim, 50 cts.; Mt. Pleasant, 1.15; Ogden, 3; Richfield, Bd., 50 cts.; Salt Lake City, 3d Ch., 8.50, 13.65  
 WHITEWATER.—Bright, C.E., 2; Coumersville, 8.60; Greensburg, 55.05; Kingston, 13.50, C.E., 2; Liberty, 4.38; Richmond, 77.50, C.E., 10; Shelbyville, 12.50, Jr. C.E., 5, 190.53  
 MISCELLANEOUS.—Anon., per Mrs. Pratt, 10; West Unity, O., Miss Mary Harner, per Mrs. Rhea, 4; Jacksonville, Ill., Portuguese, 2d, C.E., 5, 19.00

Total for month, \$3,004.51  
 Total since April 20, 4,014.18  
 Mrs. C. B. FARWELL, Treas.,  
 Chicago, June 20, 1898, Room 48, McCormick Block.

## Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1898.

BINGHAMTON.—Binghamton, 1st, 87.50; Cortland, 26.65; Union, C.E., 10; Waverly, 29.30. 153.45  
 BOSTON, MASS.—Antrim, N. H., 10; Boston, 1st, 19, Y. L. S., 5, Hershely Bld., 2.50; East Boston, 20, Y. L. S., 5, C.E., 6.25; Inter, C.E., 2.50; Hyde Park, 6; Londonderry, N. H., 5.22, C.E., 5; Lonsdale, R. I., 1.25; Newburyport, 1st, 10, C.E., 2, S.S., 25; Portland, Me., 5, Bld., 1.50; Providence, R. I., 1st, 7.50, C.E., 1.25; Woonsocket, R. I., 1.87; Pres'l Soc., 31.50. 173.43  
 BROOKLYN.—Brooklyn, Central, 25; 1st, 16; Greene Ave., 5.99; Hopkins St., German, C.E., 10; Mem'l, 24.74; Ross St., 49.10; 2d, 7.44; 24th St. Branch, 16.67; Westm'r, 16.26; Mrs. A. W. Parker, 25.0. 421.20  
 BUFFALO.—Buffalo, Ch. of the Covenant, S.S., 10; North, 30.50; Westm'r, Willing Workers, 34.10; Hamburg, Lake St., C.E., 10; Lancaster, 5; Tonawanda, C.E., 25; Westfield, C.E., 1.45. 116.05  
 EBENEZER, KY.—Lexington, 2d, 50.00  
 GENEVA.—Geneva, North, Y. L. S., 5; Ovid, Mary Wilson Soc., 18; Penn Yan, 26; Seneca Castle, 5; Seneca Falls, 12.25, C.E., 20; Shortsville, 10; Trumansburg, 27.50; Waterloo, Mary and Martha Soc., 10. 133.75  
 HUDSON.—Milford, Pa., 3.23; Otisville, 2.30, 5.53  
 LONG ISLAND.—Southampton, C.E., 9.89  
 LOUISVILLE, KY.—Hopkinsville, C.E., 10.00  
 LYONS.—Clyde, 5; Marion, 1, C.E., 5; Newark, 43.25; Rose, C.E., 3; Williamson, 8; Wolcott, C.E., 8; Two Ladies, 3. 79.25  
 MORRIS AND ORANGE, N. J.—Morristown, South St., Y. L. S., 1.75  
 NEW YORK.—New York, Brick, Boys' Soc., 20, Girls' Soc., 33; Central, C.E., 5; Fourth Ave., 25; Harlem, Helping Hands, 20; Mt. Washington, 50; 13th St., 25, C.E., 13.38; Tremont, C.E., 2.25; University Place, 155, Boys' Soc., 25; Light Bearers, 35; West, 250; West End, Nimble Fingers, 2.40,

Jr. S.C.E., 2.41; Westm'r, Jr. S.C.E., 1.20; Woodstock Ch., 5. 669.61  
 NORTH RIVER.—Amenia, C.E., 6.06; Wassaic, C.E., 10, 16.06  
 OTSEGO.—Springfield, C.E., 5.00  
 ROCHESTER.—Geneseo, 30; Pittsford, 25; Rochester, Brick, Bld., 10; Central, 50; Mem'l, C.E., 8.15; Sparta, 1st, C.E., 11. 134.15  
 STEUBEN.—Andover, 8.70; Arkport, 3.50; Avoca, 1.57; Bath, 10; Hammond, 10; Hornellsville, 1st, 63; Painted Post, 5. 101.77  
 SYRACUSE.—Baldwinsville, 10, C.E., 5.87; Canastota, C.E., 3; Constantia, 5; East Syracuse, 3.50; Fulton, 25; Liverpool, C.E., 3.71; Manlius, 5; Marcellus, 4; Otisco, C.E., 5; Pompey, 8.85; Syracuse, East Geneseo Ch., 3, C.E., 5.61; 1st, 32.89, Y. W. S., 3, C.E., 12.50; First Ward, 18.50; 4th, 50; Happy Thoughts, 9; Mem'l, 10; Westm'r, 2.23; Whitclaw, 4, 229.66  
 UTICA.—Boonville, 25, S. S. Miss. Soc., 10; Clinton, 25, C. E., 5, Jr. S.C.E., 3.75; Ilion, 10; Little Falls, C.E., 15; Lowville, 25; Rome, Mrs. A. Kthridge, 25, C.E., 55, Jr. S.C.E., 7; Utica, Bethany, Infant Bld., 48; 1st, Mrs. Goldthwait, 25; Mem'l, 10, Mrs. G. L. Curran, 25; Westm'r, C.E., 30; Vernon Centre, 7.09; Waterville, 110; Westerville, C.E., 5. 465.84  
 WESTCHESTER.—Mt. Vernon, 30.85; New Rochelle, 1st, 15; 2d, 18.75; Peekskill, 2d, C.E., 6; Rye, 110; Scarborough, Shepard Mem'l, 10; Sing Sing, 20.75; Yonkers, Dayspring, 10; 1st, 60; Westm'r, 23. 304.35  
 MISCELLANEOUS.—Interest on Investments, 100; Lake Forest University, Y.M.C.A., 3.20; P. M. Coll., 6.40. 109.60

Total, \$3,190.37  
 Total since April 1, \$7,020.97

MISS HENRIETTA W. HUBBARD, Treas.,  
 156 Fifth Avenue, N. Y. City.

MRS. HALSEY L. WOOD, Asst. Treas.,  
 156 Fifth Avenue, N. Y. City.

## Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month ending June 24, 1898.

LARNED.—Dodge City, 2.95; Garden City, 20; Hutchinson, 6.10; Kingman, 1.40; Larned, 2.50; Lyons, 13.50; Mrs. Baber, 50 cts.; McPherson, 4.22; Spearville, 4. 55.17  
 NEOSHO.—Central City, 5; Chamute, Jr. C.E., 4.50; Chictopi, 5; Coffeyville, 4.15, C.E., 1.75; Jr. C.E., 2.50; Garnett, 2.15; Girard, 5; Humboldt, 6; Independence, 8.75; Mounmouth, 3; Neosho Falls, C.E., 1.50; Oswego, 2, C.E., 5; Princeton, 9.75; Richmond, 12.16. 78.15  
 NORTH TEXAS.—Denison, 2.25  
 PALMYRA.—Clarence, 65 cts.; Hannibal, 12.90; Macon, 3.25; Moberly, 1.93; New Cambria, 10.80. 29.53  
 ST. LOUIS.—Kirkwood, 17.23; Jr. C.E., 2.60; Golden Links, 1.33; St. Louis, Bethel Ch., 10; Comp. Hill Chapel, 3.50;

Cherokee, 2.37; 1st Ch., Y. L. G., 25; 1st German, 8; Gravois Miss., C.E., 2.65; Jr. C.E., 1; Laf. Pk., 37.20; 2d Ch., Wall Builders, 10.80; Wash. and Comp., 60, Y. L. S., 20; Tyler Pl. Ch., 6.20; Westm'r, 3.56. 211.66  
 SKEGWAY.—Pres'l Meeting, 4.85  
 TOPEKA.—Argentine, 5; Bethel, 7.74; Edgerton, 2.87; Kansas City, Grandview, 7.25; Lawrence, 28.20; Topeka, 1st, 5; Vandalia, 6; Wanega, 7.39. 69.45

Total for month, \$451.06  
 Total to date, 665.29

MRS. Wm. BERG, Treas.,  
 1756 Mo. Ave., St. Louis, Mo.

## Receipts of the Woman's Occidental Board of Foreign Missions to June 25, 1898.

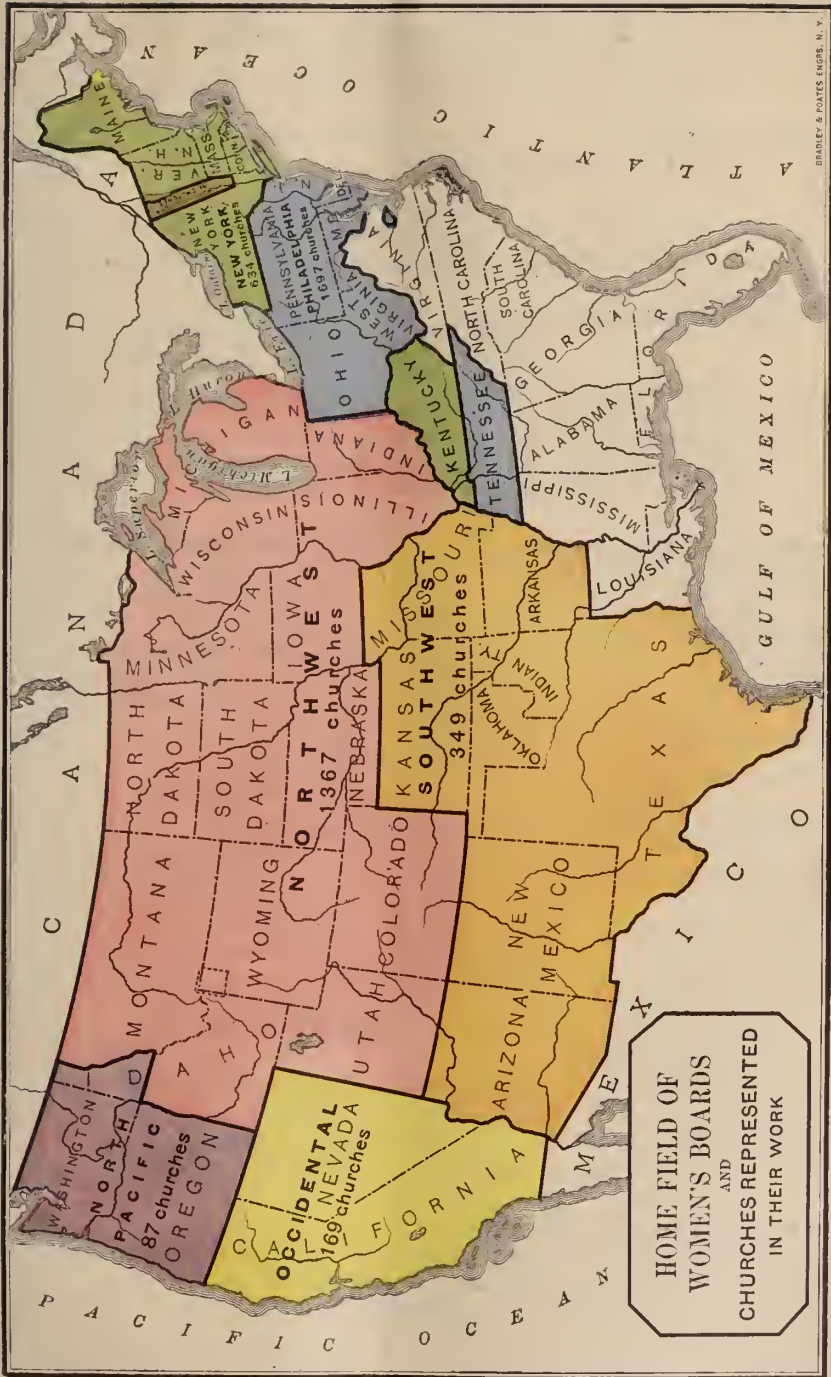
BENICIA.—Arenata, C.E., 10; Napa, 7.50, C.E., 19; Point Arena, C.E., 10; Two Rock, C.E., 6; Vallejo, 5, C.E., 3.65. 61.15  
 LOS ANGELES.—Azusa, C.E., 6.47; El Cajon, C.E., 5; El Monte, 2.28; Glendale, C.E., 3.37; Los Angeles, 3d, C.E., 3.50, Jr. C.E., 1; Bethany, 5, C.E., 2.50; Bethesda, 1.35; Central, 5.50; Golden Rule Club, 3.20; Chinese Mission Bld., 8; Inmanuel, 51.50; Jr. C.E., 3; Spanish, 1.25; National City, 4.50; North Ontario, 1st, 2; Orange, C.E., 1; Palms, 6; Pasadena, 1st, C.E., 10; Redlands, C.E., 15; Rivera, 6.80, C.E. (through Mr. Hand), 7.55; San Bernardino, 3.90, Jr. C.E., 1; Santa Ana, 7.11; Santa Monica, 1.45; Mission Bld. (through Mr. Hand), 25; Riverside, Calvary, 5; Pres'l Baby Bld., 38.95. 238.18  
 OAKLAND.—Alameda, 12, C.E., 6.25; Berkeley, 1st, 23; Newark, C.E., 2.40; Oakland, 1st, 46.30; Brooklyn, C.E., 8.75; Centennial, 3.50, C.E., 4; Fruitvale, C.E., 95 cts., 107.15  
 SACRAMENTO.—Chico, 3.10; Colusa, 3; Dixon, 1; Elko, Nev. (through Mr. Hand), 1; Red Bluff, 2, C.E., 5; Redding, C.E., 2.50; Sacramento, 14th St., 5, C.E., 4, Jr. C.E., 1; Westm'r, 4; Tehama, C.E., 1.75. 343.35  
 SAN FRANCISCO.—San Francisco, 1st, 16.30; Inter, C.E., 5; Franklin St., 2.05, C.E., 1.25; Howard, 9.55; Lebanon, 4.50; Mem'l, 1.50; Mizpah, 2.37; St. Johns, 4.45, C.E., 25.25; Trinity, 25, C.E., 7.25; Westm'r, 20, Jr. C.E., 1.58. 156.05  
 SAN JOSÉ.—Los Gatos, 10; San José, 1st, 26.70; 2d, 20.70; Santa Clara, 9.25, C.E., 1.50; Templeton, Jr. C.E., 2.50. 70.65  
 SANTA BARBARA.—Montecito, 1; Nordhoff, C.E., 1.75; Ventura, 2.40, C.E., 3.75. 89.90  
 STOCKTON.—Fowler, 3.95; Fresno, 1st, 11.82, C.E., 9; Madera, 2.75; Merced, 5; Modesto, 2.25; Plano, Jr. C.E., 1.25; Sutter, 1.25; Stockton, 1st, 26, C.E., 5, Jr. C.E., 2.50. 70.77  
 MISCELLANEOUS.—2d Ch., Bloomington, Ill., C.E., 10; Miss S. Elsie Tyler, Athens, Ga., 8. 18.00

JUBILEE FUND.  
 BENICIA.—Napa, 5; Petaluma, 25 cts.; San Rafael, 5.50; Santa Rosa, 3.25; St. Helena, 2; Vallejo, 95 cts., 16.95  
 LOS ANGELES.—Azusa, 1.50; Coronado, 4; Inglewood, 22 cts.; Long Beach, 1.93; Los Angeles, Bethany, 50 cts.; Central, 20, Y. L. S., 25 cts.; Grandview, 50 cts.; Inmanuel, 32.07; Knox Mem'l, 50 cts.; Riverside, Arlington, 1.50, C.E., 9; Calvary, 2.50, C.E., 6.55; San Bernardino, 50 cts.; San Diego, 2.50; San Gabriel (Spanish), 2.50; Tustin, 85 cts.; Miscellaneous—Mrs. Deer, 15; Mrs. Robt. Strong, 1; Coll., 13.53. 116.90  
 OAKLAND.—Alameda, 15.75; Berkeley, 2.75; Golden Gate, 65 cts.; North Tenesal, 60 cts.; Oakland, 1st, 1.70, C.E., 21.35; Jr. C.E., 2.25; Brooklyn, 50 cts.; Centennial, 45 cts.; Union St., 1.65; South Berkeley, 3; Walnut Creek, C.E., 1; West Berkeley, 10 cts.; Miscellaneous, 50 cts., 52.25  
 SACRAMENTO.—Chico, 50 cts.; Placerville, C.E., 1; Red Bluff, 2.25; Sacramento, 14th St., 8; Westm'r, 3.25; Miscellaneous, 2.50. 47.70  
 SAN FRANCISCO.—San Francisco, 1st, 17.85; Calvary, 4.82; Franklin St., 85 cts.; Howard, 3.80; Lebanon, 3.25; Mem'l, 1.05; Trinity, 20.20; Westm'r, 12.75. 64.57  
 SAN JOSÉ.—Milpitas, C.E., 50 cts.; San José, 1st, 11.35, C.E., 75 cts., 21.6.40; Santa Clara, 6.50; Collection, 4, 29.50  
 SANTA BARBARA.—Carpinteria, 2; Montecito, 1; Santa Barbara, 8. 11.00  
 STOCKTON.—Modesto (per Mrs. Ward), 5; Woodbridge, 2.50. 7.50  
 MISCELLANEOUS.—Mrs. J. Q. Adams, 2; Miss E. C. Parsons, 5; Miscellaneous, 18.40. 25.40

Total Jubilee Fund, 341.77  
 Total for three months, \$764.50

Grand total, 1,106.27

MRS. E. G. DENNISTON, Treas.,  
 June 25, 1898, 920 Sacramento St., San Francisco, Cal.



**HOME FIELD OF  
WOMEN'S BOARDS  
AND  
CHURCHES REPRESENTED  
IN THEIR WORK**

# INFORMATION

ABOUT THE

## Women's Foreign Missionary Boards and Societies

OF THE PRESBYTERIAN CHURCH.

Voluntary organizations whose officers receive no salary ; their names may be found on page 3 of the cover of *WOMAN'S WORK FOR WOMAN*.

### THEIR RELATIONS—

To the Assembly's Board of Foreign Missions :

- All are auxiliary.
- All are governed by its decisions.
- All raise funds for its treasury.

They are free from ecclesiastical relation to the General Assembly.

To each other :

**They all unite** in publishing :

*WOMAN'S WORK FOR WOMAN*, New York.  
*Over Sea and Land*, Philadelphia.

**All unite** in called meetings of Central Committee composed of delegates from each Board or Society.

**All unite** in sharing work on the foreign field.

Each is independent of the other in conduct of work on the home field, in its own territory. [See map on the other side of this leaf.]

**The Society**, having Headquarters at  
501 Witherspoon Building,  
Philadelphia, Pa.

Synodical Societies.....	4
Presbyterian ".....	52
Auxiliary ".....	1,538
Bands and S. S. ....	1,022
S. C. E. ....	1,041
Receipts, 1897-1898.....	\$155,484.73

### Board of the Northwest,

Headquarters at  
Room 48, McCormick Block,  
Chicago, Ill.

Synodical Societies.....	12
Presbyterian ".....	74
Women's ".....	1,235
Y. P. and Bands.....	172
S. C. E. ....	928
Receipts, 1897-1898.....	\$90,646.80

**The Board**, having Headquarters at  
156 Fifth Avenue,  
New York.

Presbyterian Societies.....	25
Women's ".....	586
Y. P., Bands and S. S. ....	339
S. C. E. ....	485
Receipts, 1897-1898.....	\$66,287.51

### Society of Northern New York.

Women's Societies.....	92
S. C. E. and Bands.....	72
Receipts.....	\$8,232.63

### Board of the Southwest,

1516 Locust Street,  
St. Louis, Mo.

Synodical Societies.....	4
Presbyterian ".....	22
Auxiliaries.....	616
Receipts, 1897-1898.....	\$12,034.81

### Occidental Board,

920 Sacramento Street,  
San Francisco, Cal.

Presbyterian Societies.....	8
Women's ".....	120
Young People's ".....	113
S. C. E. ....	145
Receipts, 1897-1898.....	\$11,816.59

### North Pacific Board,

Portland, Oregon.

Presbyterian Societies.....	8
Women's ".....	84
S. C. E. and Bands.....	50
Sunday Schools.....	17
Receipts, 1897-1898.....	\$3,337.96

### Totals of Women's Boards and Societies :

<b>Membership</b> (adult, exclusive of Christian Endeavor Societies), about	122,848
<b>Paid into Treasury of the Assembly's Board</b> , 1897-1898.....	\$312,377.66
<b>Missionaries</b> sustained by the Auxiliaries.....	368
<b>Missionaries</b> sustained by C. E. Societies.....	63

### Preserve this Leaf.

FROM *WOMAN'S WORK FOR WOMAN*, January, 1899.  
156 Fifth Avenue, New York.  
Price 50 cents a year.







